

1034. 9. 13
A Sober and Temperate 5. 10. 13

DISCOURSE,

Concerning the Interest of

Words in Prayer.

The just Antiquity and Pedigree of

LITURGIES.

O R

Forms of Prayer in Churches:

With a view of the State of the Church, when they were first composed, or imposed.

TOGETHER

With a Discovery of the weakness of the grounds upon which they were first brought in, or upon which Bishop *Gawden* hath lately Discoursed, the necessity of a *Liturgy*, or the inconveniency of altering the *English Liturgy*, the utility of *Church Musick*, and the lawfulness of Ceremonies: in which are mixed *Reasons* justifying those Godly *Ministers*, who forbear the use of the *Common-Prayer*, against the late *Objections* of the said *Bishop*.

By H. D. M. A.

1 Pet. 3. 9. Not rendering evil for evil, or railing for railing, but contrarywise blessing, knowing that you are thereunto called, that you should inherit a blessing.

LONDON,

Printed for W. A. and are to be sold at the Royal Exchange, and in *Pauls Church-yard*, 1661.



HE (who had reported to Master Will-
iams, Whittingham, Gilby, and others,
that Cranmer Bishop of Canterbury, had drawn
up a Book of Prayer, an hundred times more
perfect than this that we now have; the same
could not take place, for that he was matched
with such a wicked Clergy and Convocation,
with other Enemies) even he, I say stood in this,
that Master Bullinger did like well of the Eng-
lish Order, and had it in his Study. But when
Whittingham had demanded that question, Bul-
linger told him, that indeed Master H. and
Master C. asked his judgement concerning cer-
tain points of that Book, as Surplice, Private
Baptism, Churching of Women, the Ring in
Marriage, with such like, which (as he said)
he allowed not, and that he neither could if he
would, neither would if he might use the same
in his Church, whatsoever had been reported.
History of the troubles at Frankford first pub-
lished 1575 in the 42. 43. pag.

1034. 9. 13
A Sober and Temperate

5. 10. 13

DISCOURSE,

Concerning the Interest of

Words in Prayer.

The just Antiquity and Pedigree of

LITURGIES.

O R

Forms of Prayer in Churches:

With a view of the State of the Church, when they were first composed, or imposed.

TOGETHER

With a Discovery of the weakness of the grounds upon which they were first brought in, or upon which Bishop *Gawden* hath lately Discoursed, the necessity of a *Liturgie*, or the inconveniency of altering the *English Liturgy*, the utility of *Church Musick*, and the lawfulness of Ceremonies: in which are mixed Reasons justifying those Godly Ministers, who forbear the use of the *Common-Prayer*, against the late *Objections* of the said Bishop.

By H. D. M. A.

1 Pet. 3. 9. Not rendering evil for evil, or railing for railing, but contrarywise blessing, knowing that you are thereunto called, that you should inherit a blessing.

LONDON,

Printed for W. A. and are to be sold at the Royal Exchange, and in Pauls Church-yard, 1661.


DR. W. WILLIAMS'S LIBRARY
RED CROSS STREET
LONDON.



A Discourse of Liturgies, or Forms of Prayer in Churches, &c.

CHAP. I.

The Interest of Words in Prayer considered, both as to private and publick Prayer; The Necessity of them considered, as the Homage of our Lips, as they restrain mental extravagancies, and are Interpreters of our Conceptions to others: Consequences from this Consideration.

I.  O transcendent is the privilege of coming to the *Holy of Holies*, by the *new and living way* in the most sublime and spiritual duty of *Prayer*, where the Soul talks with its *Creator*, as it were, *face to face*. Such is the nature of that spiritual performance, considered in it self, so momentous the Concerns, for which in it we wait upon the *Throne of Grace*; so many the directions which our *Holy Father* hath given us in his Word for the *acceptable performance* of it, that

A 4

A Discourse of Liturgies,

that we must needs be concluded *unthankful* to God, who hath indulged so glorious a Liberty to us, *unjust* and *unreasonable* to ourselves, who are by the Law of Nature taught to remit or intend our minds in all performances, according to the moment of them, and *unfaithful* to that Word, which we own as the square of all our Conversations, if we should not warily attend our Souls in so Sacred an Homage, in which so much of our Interest lies, not offering a Female, when we have a Male in our flock; of which though we knew of no such Malediction as that, *Cursed be he that doth the work of the way Lord negligently.*

II. Whilst we view this sacred thing Prayer, as our Privilege, we can consider it no otherwise than as a Liberty, to ask of the Father of mercies, what we or others stand in need of, under the encouragements of many precious Promises, not short of his who said, *Ask what thou wilt, even to the half of my Kingdom, I will give it thee: yea, far beyond; for the Lord will give Grace and Glory,* Ps. 84. When we respect it as our duty, we find it is expressed in Scripture under the many notions of *Seeking God, Calling upon him, wrestling with him, pouring out our souls before him*, &c. As our view of it in the notion of a privilege, forbids us any limitations, as to the matter of our Prayers, other than what God hath set us; so the latter obligeth us to a performance of it under such Circumstances, as shall neither divert the intention of our mind, nor cool the fervour of our Spirit, which two things are most

most essentially necessary to the acceptable performance of our duty in it, and so excellently becomes that most sacred performance; and without which our performance all is but *lip-labour*, and *left labour*; yea, no other than a most grosse *Hypocrisie*, and *mocking* of him *who cannot be mocked*.

III. Prayer being the souls *Colloquy* with our God, who is a *Spirit*, and our Tongue so (which is the Organ of speech) with all the faculty belonging to it, and the issues of it, serving chiefly (if not only) for *intercourse* with men (Spirits having another way to communicate their sense each to other) It is rationally apparent that there is no absolute necessity of any words at all in no Prayer. (Hannah can pray acceptably, and yet her voice not be heard, 1 Sam. 1.) for such necessity must either be on the Souls part, or on Gods: On the Souls part they are not necessary, for it can long and desire without the Tongue; nor yet on Gods part are they so, for he not only knows what things we have need of, but also what we would have before we ask them; how else can he answer before we call, and (as he promiseth) *hear before we speak*?

IV. But he who made all things for himself, did not in that general design except the Tongue of man, which being his creature, is naturally obliged, and *ex Instituto*, is otherwise obliged to his Service, and as his Word hath directed its service in other things, so also in the duty of Prayer, commanding us to *take unto us words*, and say, &c. And calling to his Spouse, *Let me*

that we must needs be concluded *unthankful* *most*
to God, who hath indulged so glorious a Li- *per-*
berity to us, *unjust* and *unreasonable* to our *cell*
selves, who are by the Law of Nature *mar-*
taught to remit or intend our minds in all *is b-*
performances, according to the moment *the*
of them, and *unfaithful* to that Word, which *ing*
we own as the square of all our *Conversa-*
tions, if we should not warily attend our *God*
Souls in so Sacred an Homage, in which so *(w-*
much of our Interest lies, not offering a Fe- *the*
male, when we have a Male in our flock; *of i-*
though we knew of no such Malediction *astere-*
that, *Cursed* be he that doth the work of the way *the*
Lord negligently. *ther*

II. Whilst we view this sacred thing *Pray-* *is no*
er, as our *Privilege*, we can consider it no *Pray-*
otherwise than as a Liberty, to ask of the *yet*
Father of mercies, what we or others stand in *such*
need of, under the encouragements of many *part*
precious Promises, not short of his who said, *are*
Ask what thou wilt, even to the half of my *with*
Kingdom; I will give it thee: yea, far be- *are*
yond; for the Lord will give Grace and Glo- *thin-*
ry, Ps. 84. When we respect it as our duty, *wou-*
we find it is expressed in Scripture under the *can*
many notions of *Seeking* God, *Calling* upon *pror*
him, *wrestling* with him, *pouring* out our *su-*
ls *before* him. &c. As our view of it in the *self*
tion of a privilege, forbids us any *limitati-*
ons, as to the *matter* of our *Prayers*, other *he*
than what God hath set us; so the latter *ure*
obligeth us to a performance of it under *the*
such *Circumstances*, as shall neither divert *Wo-*
the *intention* of our mind, nor cool the ser- *hin-*
vice of our Spirit, which two things are *nar-*
most

most essentially necessary to the acceptable performance of our duty in it, and so excellently becomes that most sacred performance; and without which our performance is but *lip-labour*, and *leſt labour*; yea, no other than a most groſſe *Hypocriſie*, and *mocking* of him *who cannot be mocked*.

III. Prayer being the ſouls *Colloquy* with our God, who is a *Spirit*, and our Tongue (which is the Organ of ſpeech) with all the faculty belonging to it, and the iſſues of it, ſerving chiefly (if not only) for *intercourſe* with men (Spirits having another way to communicate their ſenſe each to other) It is rationally apparent that there is no absolute neceſſity of any words at all in Prayer. (*Hannah* can pray acceptably, and yet her voice not be heard, *1 Sam. 1.*) for ſuch neceſſity muſt either be on the ſouls part, or on Gods: On the Souls part they are not neceſſary, for it can long and deſire without the Tongue; nor yet on Gods part are they ſo, for he not only knows what things we have need of, but alſo what we would have before we ask them; how elſe can he answer before we call, and (as he promiſeth) *hear before we ſpeak*?

IV. But he who made all things for himſelf, did not in that general deſign except the Tongue of man, which being his creature, is naturally obliged, and *ex Inſtituto*, is otherwiſe obliged to his Service, and as his Word hath directed its ſervice in other things, ſo alſo in the duty of Prayer, commanding us to *take unto us words*, and ſay, &c. And calling to his Spouſe, *Let me*

A Discourse of Liturgies,

4
hear thy voice, for it is comely; And his Providence hath for this end (amongst others) disposed reasonable souls into humane bodies, that they should animate the tongues of men to this sacred Service: Believes that, experience teacheth the Sons of men that the use of the *lively voice* is of excellent use to *fix the mind*, and to restrain that wild thing from such wanton diversions, as it is most prone to, in its exercise upon God: Whence it is that there is not only *Mental*, but *Vocal Prayer*, and both the unquestionable duty of Christians; and an *use of words in Prayer* is, if not at all times, yet at some times, and for all Christians, necessary by a *necessity of Precept*, and highly *expedient*, generally, even in the Souls *privatest* converses with God.

V. But in *Publick Prayer*, the use of words is most *unquestionably necessary*. God hath not only allowed us a liberty to pray for our selves, and in our *Closets*, but also to pray *one with and for another*, and also enjoyned us it as our duty, and encouraged us to it by many gracious Promises. It is his *revealed will*, that in such publick devotions, some particular persons should be the mouth of the rest unto him, whose Prayer (according to divine Institution) is made the common performance of the whole Society (whether it be that of a whole Family, or that of a greater or lesser Congregation) by their *concurrence in Spirit* with him that speaketh, and their *rational and fiducial assent* to what he speaketh, as well on the *rs*, as his own behalf. Now ther
being

or Forms of Prayer in Churches, &c.

being no other ordinary way of correspondence which God hath allowed rational souls each with other (in their united estate) but by the tongues of men, animated by the souls to that very purpose, that they might be their Interpreters. It is impossible that publick Prayer should be performed without words, and these be *audibly and intelligibly* pronounced which is also conformable to the *will of God*, who hath taught us when we pray, to say, *Our Father*: Whence it appears, that both *silent, mute Meetings of Quakers*, and the *Latine Service of Papists*, and the Prayers of any others *said or sung*, so that People cannot hear or understand what is said, are all of them *abominable* in the sight of God, and to be *abhorred* of every reasonable Christian.

VI. But seeing words are no more than *the desires of our souls interpreted*. And there being no further use of them in the duty of Prayer, than that by them we might *sacrifice* unto God the devotion of our hearts by *the calves of our lips*. 2. And by the help of them we might interpret the (otherwise not intelligible) desires of our souls unto others. And 3. Restrain the extravagancies of our own Spirits: A Curiosity of Phrase in Prayer, seems neither *necessary* nor *reasonable*. Not *necessary*, because as our *holy Father*, who understands the thoughts of our hearts, before they be brought forth into words, hath no need of well tun'd Language to affect his sacred ears, nor hath required more than according.

ding to the ability, which he hath given to wh
several souls : So the plainest phrase is be-
intelligible to the most of those that hear of
us : who are to give a rational assent, and ad
say a fiduciary *Amen* to what we speak. of

VII. Nor are the Prayers of the poorer
Rustick (who ordinarily salutes his Neigh
bour, and expresseth his mind to him in
terms which the Critick calls *Nonsense*) foeth
their *Grammatical incongruities or defects in cur*
Rhetorick, lesse acceptable unto God than
the lofty strains and luxuriant issue of wan
ton Rhetorick in the prayers of others are. *Me*
whose great study possibly is to put their
prayers into handsom Language. Whatso
knows not that many *Idioms* in other Lan-
guages are perfect *nonsense* in English ? Yet
who doubts but God accepteth in every Na-
tion pious souls, pouring out their hearts
unto him in Prayer, by their mouths, ac-
cording to the Dialects of their severall
Countries.

VIII. In very deed, the only *Nonsense*
that can attend Prayer, is the *incongruity* of in
the tongue of him that speaketh with his mind
and heart, or with the understandings of those
who joyn with him. Let but the tongue be
the true interpreter of the heart towards
God, and the expressions of it be commen-
surate with the capacity and understanding
of those that hear, and the Prayer shall be
discharged from any guilt of *Nonsense* in the
sight of God, accruing from a want of *Gra-
matical order* in words, (unlesse such want
proceed from the Speakers *non-attention* and
carelesnesse of his Spirit) Yea, the Prayer
which

and Forms of Prayer in Churches, &c.

77

ent which the wanton Orator, the curious observer of words, and Prier into the proprieties of them, may call *Nonsense*, may be most admirable sense in the ears and judgement of God and good men, whose eye is upon higher things in spiritual duties, then a well-tuned *off posse videtur*.

IX. Yea, there may be in him that speaketh, such an affectation of *nitid words* and *curious Phrases*, such a superlative care, that *Nouns Substantives & Adjectives* may stand in due places, and *Verbs* be put in right *Moods and Tenses*, that too many *monosyllables* or *polysyllables* may not hobble or rumble White after one another, such a study for *paranomasias*'s and other *Fooleries of Phrase*, as may Yet make the Prayer abominable both to God and to all good men: Whilst not the holy Omniscent God only, but even sober men can easily discern the heart of him that speaketh, as to its *secret intention*, gone a *whoring from God* (to whom it should be united in *Prayer*,) after that *Strumpet Rhetorick*, of in which he never took any delight. Nor is the Prayer (thus patched, and painted, and disguised by this Taylor-like Art of *be words*) understood by those who would be-arditer know it, and to whom it would appear *far more lovely in the morning-dress* of a *homebred*, natural unaffected phrase.

X. Yet in regard that it cannot be reasonably presumed, that any, *publick Congregation* should be made up of persons equally intelligent in the mysteries of Godliness, and nor equally intelligent of words and phrases, nor equally considering that words are but

but the shell and skin of Prayer. Nor but that there will be many amongst the of carnal hearts; it is very reasonable that he who speaks in publick Prayer, should speak, that whilst he humbleth his phrase to the meanest capacity and understanding (that his Prayer may not lose their Amen) he also elevates his words, above the narrow seam and just reproof of the most squeamish ears, even of those who far more regard the starching of the Prayer, than it be pulled right in every corner, and round about than the matter of which it is composed, the fervency of heart with which it is uttered.

XI. And doubtless who so in this thing keeps a due mediocrity, in the publick performance of the duty of Prayer, neither by too much curiosity of phrase, and attention to that, diverting his soul from the more serious and fixed contemplation of God, nor by mixing too much of mans dung, as Luther calls it (alluding to that of Ezechiel) with spiritual bread, makes the duty a loathing to spiritual souls: Nor yet by too much rudeness, and carelesse of phrase, shall either give a just suspicion to others, that his heart attends not what his Tongue speaks or offers a temptation to the more carnal part of his Hearers, to loath and content the Service, hath sufficiently discharged his duty, and needs be no further careful of words in Prayer, unless (which it may be is not impossible) he can find out or invent some modes and forms of expressions, which upon the evidence of experience shall appear

appear to be more proper means, than the use of other words, to warm the hearts of those that are to joyn with him, and to boyl them up to a greater degree of *servency in spirit*, whilst they are in that duty serving the Lord. To which purpose, handsom *cadencies of periods*, a *lofty routing stile*, affected *P. vanomasta's*, pedantick *quibblings of words and phrases*, (fine knacks to please childish ears with) are so far from signifying any thing, that they are *cujus contrarium's* in the businesse, good for nothing but to loath pious souls. And indeed, those *phrases* which do this excellent deed, are experimentally found to be such as the inwardly affected heart of the Speaker immediately dictates to his Tongue. It being most undoubtedly truth, That words comming from the heart of the Speaker, find the nearest and readiest way to the heart of the Hearer; and the Souls of the hearers shall acknowledge themselves most affected, when the Speaker finds *his heart* most warmed and enlarged, as if there were a *Sympathy of devout Souls*, which is indeed from the mighty secret working of the same spirit of Prayer acting both; and at the same time preparing the Speakers heart and tongue to dictate and speak, and the Hearers souls to hear, sigh, groan, and to give a fiducial assent, *Rom. 8. 26.*

CHAP. II.

*The Gift of Prayer is partly Natural by
partly by Industry acquirable. That
it is promised of God, denyed to none
that will duly use means to attain it;
but they may so far attain it, as
publick to pray without Forms, so
God shall accept it, and none have
just cause of Scandal. That none wor-
thy of the Office of the Ministry, need
to want it, nor do, but through their
own Sin and Negligence.*

1. **T**HE Gift and Grace of Prayer are two
things: The Grace of Prayer, is a
spiritual ability in the Soul, from which it
is enabled from the Spirit of Adoption to go
unto God, saying, Abba, Father, with an
holy boldnesse, fiducial confidence, fervency
of Spirit, begging of him things according to
his will: This Nature doth not reach, In-
dustry will not necessarily bring us to; for
this God must send forth the Spirit of his Son
into peoples hearts, crying, Abba, Father,
Gal. 4. 6. And none can do this but those
who have received the Spirit of Adoption,
Rom. 8. 15. But the gift of Prayer is nothing
else, but an ability of mind to form words, ex-
pressive of such desires of our hearts, as are
according to the will of God, conjoyed with a
faculty

or Forms of Prayer in Churches, &c.
faculty of memory, and of expression and elo-
ution.

11

II. Hence it appears, that the gift of
prayer is partly natural; for from nature is
the faculty of *Meditation* and *Speech*: part-
ly by industry attainable; For let us duly con-
sider, what he hath to do that prayeth, more
than to speak (that is in reference to the
external part of Prayer, performable by the
gift of Prayer) Prayer consisteth of a Con-
fession of all sins, Supplications for supply of
wantants for our selves and others, and a
thanksgiving for mercies received. Sin is ei-
ther Original, or Actual; Actual sin is a
transgression of the Law of God. This Law
God is contained in his Word; all vio-
lations of it in thought, word, or deed, are
sins. Supposing a man in a capacity to me-
tate and speak, what is wanting to any,
save Industry only, why he should not con-
fess a Confession of Sins? If he knows what
the Scripture saith of the imputed guilt of
damns sin, of our being conceived in sin,
and brought forth in iniquity. What the
Law of God requires and forbids, and con-
sidereth his own and other mens words and
actions, and his own heart, to which other
mens hearts answer in a great measure, why
should he not be able to form a Confession
in his heart, and (if he have any elocuti-
on) to speak it with his Lips? And if he
with any habit of knowledge of the Scrip-
tures, as to these things, why should he not
be able to speak this Confession to God ex-
tempore, as well as a Lawyer shall speak in
matter of Law, or a knowing Philosopher
discourse

discourse Philosophical learning rationally
many times to the admiration of his Hear-
ers?

It is further reasonable, that to a *Confession*
of sins, should be added, an acknowledg-
ment of the Justice of God in case of a
Judgements already brought upon us or
others, or upon supposition if God should
bring upon us any, Surely, every Christian
knoweth, or should know, that *the wages*
of sin is death, that the least sin exposeth us
to the *wrath of God here and hereafter*, &c.
And if he hath a tongue to speak, can say
to God in Prayer. In the *supplicatory*
of Prayer, we *deprecate Judgement*, we
plore Mercy, for our *selves*, for *others*,
souls, for *bodies*, all according to the will
of God; who so knows he hath a body and
soul, and knows the wants of both, knoweth
what to ask for; and he that knows the
Scriptures, is advantaged in that knowledge,
and further is by them directed, what
to ask for *absolutely*, what *conditionally*, what
Promises to urge upon God in Prayer, what
Judgements to deprecate, and in what man-
ner: Nor is any so ignorant, as not to know
what is good for himself or others in a nat-
ural sense; the Scripture tells him what is
so *spiritually* and *truly*, and if he hath a
tongue, he can surely say, *O God I thank thee for*, &c. Doth he want Expressions
The Scripture is full of Expressions de-
scriptive of him.

III. In short, (setting *Elocution aside*)
now that the Word of God is in our
language, there can be nothing but part

Christians horrible neglect of acquaint-
ing themselves with it, or their non-observ-
ing their own hearts, or not using them-
selves to the *exercise of Prayer*, that can hin-
der any private Christian from being able
to speak unto God in Prayer, fully, profit-
ably, acceptably, and so as none but pro-
fane hearts shall be scandalized. And
his Assertion is demonstrable.

IV. Besides this, God hath promised the Rom. 8:
help of his Spirit as to words and matter (in 26. Luke
the use of means) the Spirit shall teach us 21. Mar.
what to pray for, nor is this beneath the 13. 11,
God's Spirit, any more than to give unto
suffering Saints what to speak in the very
name they shall be called before men for Christ's
sake; for which there is a Promise, and
they allowed therefore to take no care what
they speak before-hand. We acknowledge that
the Gift of Prayer is no special distinguish-
ing Gift, but a Common Gift; but by no
means can allow our selves in the suppress-
ing of it.

V. Hence it is, that many a person whose
constant employment is not in the work of
the Ministry, is able to pour out his soul in
Prayer before God, in proper and apt ex-
pressions, without any further premedita-
tion than is necessary, to take the noise of
this worldly business out of his head, so or-
derly and methodically, and in such bound-
ed expressions, that any godly sober Divine,
though never so Learned, shall approve
his performance, and bless God on his be-
half.

VI. That any owning the Name of a Mi-
nister

Minister of the Gospel, should not be so able, is a great reproach to our Church, considering that this disability must proceed, From a want of knowledge in the Scriptures (which every Minister ought to know exactly.) Or 2. From a want of a due observance to, and a watchfulness upon his heart and wayes (whereas he ought to excel others in the practical part of Holiness.) Or 3. From want of Elocution or freedom of speech, or such other natural gifts, without which none can judge himself called of God to that holy Employment. Or 4. From want of exercising himself in the duty of Prayer: All which are lamentable things for any professing himself a Minister, much as to be suspected of.

VII. Yet that *de facto*, there have been such called by the name of Ministers, amongst us, and that there are many such amongst us still, cannot be reasonably denied: But we dare to assert, That all such are either such as for want of Natural Powers are by all Scriptural Rules determined insufficient, and not fit for the Ministry; or such, as according to all Scriptural and ecclesiastical Rules ought to be removed from the Ministry, as neglecting to use the Gifts of God bestowed on them, or neglecting to study the Scriptures, or such as live in open and known courses of Debauchery, or finally, such as have so used themselves to the lazy Devotion of Book Prayers, that they have choked their abilities, or provoked God in righteous Judgement to deprive them of them,

III. It yet remains a most demonstrable
 b, that the work of Prayer is not such,
 o the use of words in it, but that any
 nister of any competent abilities, (as all
 nisters ought to be) and who is in any
 onable degree acquainted with the holy
 b, scriptures, and with any Christian dili-
 o, gence, either observeth his own heart, or
 e, ples converses, and watcheth ever his
 e, ck but with half an eye, may so perform,
 m, neither God shall be offended with his
 h, performance, nor any sober Auditor scanda-
 lized and made to *nauseate the duty*. And it
 Fr, (upon experience) be found impossi-
 y, for any State or Church to maintain (by
 h, *losing Forms of Prayer*) the credit of any
 nistry, whom the people shall discern so
 ully neglective of their duty, and de-
 b, *live* in so noble a performance, in which
 y, are excelled by the meanest of the Vul-
 su, There being no other way (when all
 de, cied) to maintain the Authority of the
 su, nistry, than the employment of such,
 Pa, only such persons in that work, who
 d, ill evidently appear to the People, as to
 y, : *Gfts and Graces* of Gods Spirit bestow-
 d, upon them, to be taller by the head and
 fr, *olders* than those are, over whom God
 e, h set them. Other Devices may be
 ing, d; this only in the end will be found
 a op, eacious.

CHAP. III.

The Original of Liturgical Forms of Prayer. None for 400. years and Christ. None imposed upon any considerable part of the Church, till 800 years after Christ, when all manner of Superstitious Usages had despoiled the Church.

Duranti
rationale
l. 5. c. 2.

I. **W**Hich being premised, it is no wonder at all, that neither Christ his Purer Church ever imposed upon Church any Books of Liturgies. Durantus deed tells us, that Christ himself (who certainly had an infallible Spirit, and a portion of it without measure, if that be call'd a proportion) yet used that excellent Form of Prayer, called the Lords Prayer (by which he taught his Disciples to pray; And that the Apostles used the same, called (but never yet proved) the Lords Prayer. But he confesseth, that in *Primitiva Ecclesia diversi diversa quisque pro suo velle cantabant, dummodo quod cantabant ad Gloriam pertinebat*. In the Primitive Church every one sang or prayed (for that he led singing) as they pleased, so that they all did, related to the glory of God. When Christ sent out his Disciples to preach, he was so particular in direct

em, that he takes care to direct them to provide a *Purse* and a *Scrip*, but none for a *Prayer-Book*: Nor did the Apostle *Paul* in his particular directions to *Timothy* or *Titus* (whether they were *Evangelists* or *Bishops*) though he ordered them to *ordain Ministers*, and charge them to fulfil their *Office*, by setting up *Prayers and Supplications* for all men, &c. so much as mention any *Missal* or *Liturgy* for their directions: which it is strange they should have omitted, had *Liturgies* been so necessary, as we are now told by be, that Religion without them cannot be preserved, nor *Hereses* without them restrained.

II. Those holy Servants of God knew, at the *Spirit of Prayer* was poured out in the world, and that the gift of Prayer was one of those gifts, which their Master when he ascended up on high did give unto men; and were tender of delivering ought to the Church, which they had not received from the Lord: And (which *Tertullian* said afterward) were willing that Ministers should say *sine Monitore, quia de pectore*, without Monitor (not a *Mummer*, as some would have it) because it was their duty to pray from their hearts, they therefore even in the Confession of our Adversaries, and the latest Masters of the *Ceremonies*, left no *Liturgies* for the Church of God.

III. Indeed *Claudius de Sainctes* and *Pa-De Missi-
lius* (two Popish Divines) have disco-*apparatu*.
red to the world the *Terra incognita* of l. 7. c. 2,
tain *Liturgies*, fathered upon St. *James*,
and St. *Mark*; which *Josephus*
Viccomes

Viccomes takes notice of (but doth think fit to insist upon them.) *Cardinal Bellarm.* *larmine* in his Book *de Script. Eccles.* *De Script.* ther mentions that of *Peter* nor *Mark*, *Eccl. de* brands all Books (not mentioned by his *Jac. A.* attributed to *St. Peter*) with the names *postol.* *Spuri & supposititii*. That of *St. James* deed he mentioneth, but tels us that it is *basely augmented*, that none can determine what of it was *St. James's*. But the Learned *Mornay* hath said enough to prove these pretended *Liturgies* of the *Apostles* were all Fictions, and it will be no matter to evince every sober Reader the truth of it. Who knows not how hard a task the Bishops in the Councils of *Ephesus*, & *Calcedon* found it to find a place or two in the Writings of the Ancients, where the *Virgin Mary* was called *Θεοτόκος*? What had the difficulty been if these *Liturgies* had been in the world, and in *Pachomius* hand too (who was present in the Council of *Ephesus*) who, they say, transmitted that of *St. James* to the world, for in that *Liturgie* it is five or six times over; Nor certainly would the Members of the Synod of *Constantinople* have been at a loss to have perceived out of this, the calling of the *Holy Spirit* consubstantial with the Father, if they ever seen this new invented Toy. Both in this, and *St. Marks Liturgy* Christ is again and again called *Θεοστός* & with his Father, which certainly would have determined that great question about that word in the *Nice* and other Councils. Both in *James's* and *St. Marks Liturgies* we have

the *Teodoyon* invented by Felix 480. To
 by nothing of the Notions of *Altars*, *Tem-
 ples*, burning *Frankincense*, *Censers*, such as
 lived in *Monasteries*, *Confessors*, the Prayer
 or the Pope. In *St. Marks* Liturgy, the
 Prayers for *Sub-deacons*, *Readers*, *Singers*.
 All which things have made them justly
 rejected by all sober Writers, and account-
 ed of no better authority than the *Epistles*
 of *Christ* and *Abagarus*: for the very menti-
 on of which, *Gelasius* of old, called *Eusebius*
 his History *Apocryphal*. Nor are those pre-
 tended to be *St. Peters* and *St. Mathews* of
 better authority. The same things are to
 be objected against the first, and surely if
St. Peters Vicar thought better of it, the
 Church of *Rome* would have used it before,
 that made by *Gregory* the Pope (which is
 that they use.) In that pretended to be *St.*
Mathews, there is mention of the *Epact*,
 and *Golden Number* (knacks invented long
 since) Prayers for *Popes*, *Patriarchs*, *Arch-
 bishops*, (persons *St. Mathew* never knew)
 say, *Basil*, *Chrysostome*, *Gregory* the Great,
 the *Nicene Council* have their honourable
 mention in it, which were all three, four,
 five, or six hundred years after *St. Ma-
 thews* time. So that *Baronius* himself is a-
 gaind of all, but that called *St. James's*,
 nor doth *Saintes* mention more. To say
 some things might be added, yet they might
 be their *Liturgies*; is of no value: 'tis that
 which *Pellarm.* and *Baronius* have said, and
 the *Semi-Protestants* have taken up after
 them: For which they have no further
 proof than the Title of a Book set by a Po-

ΛΟΓΙΣΤΗ
 ΥΙΟΝ ΠΑΤΡΟΣ
 15.10.

pish Priest, which proves all as well
some.

IV. Nor is there any thing more clear
us than this, both from that of *Tertullian*
(mentioned before) who lived *Anno*
after Christ, and from that long since
ted by *Smectymnus*, or of *Eusebius*, *T*
Constantine the Emperour made Prayer
his Army, which unquestionably he wo
not have done, had there been then any
turgies (especially any known by the
verend Authorities or Names of *Matth*
Mark, *Peter*, or *James*. Besides that,
shop *Hall* could pretend no higher auth
ty than the Canon of the Council of *La*
cea. (of which more by and by) For
Pretences of any in the *Jewish Church*,
are perfect *Apocryphals*. What truth
may be in what *Viccomes* saith that
Pagans had these *Service-Books*, to di
them in their Idolatrous Service; which
proves out of *Cicero*, *Festus*, *Clem. Alex*
and *Lactantius*: We are not at leisure to
quire, nor think it much material; for
ly Christians are to take no Copies
them.

Vicco-
mes de
Missæ ap-
paratu, l.
7. c., 21.

V. The highest pretended Authority
for publick Liturgies, is from the
teenth Can. of the Council of *Laodicea*.
What time that Council was celebrated
not agreed. *Caranza* saith, it was *Anno*
towards the latter end of the time of
basilius the Pope. *Longus* and *Baronius* (I we
whom he had it) dates it 315. under
Sylvester; which he proves, because it imp
before the time of *Basil* and *Theod*

which are no Arguments, (for Basil wrote not till near 380. nor Theodoret till Anno 420.) Balsamon (a man well enough skilled in the Chronology of the Gr. Councils) sets it after the Synod of Antioch, and next before that of Sardis. This Synod decrees Τὴν αὐτὴν Λειτουργίαν, (saith Balsamon) that the same Liturgy of Prayers should be used in the Morning & Evening; Suppose this a true Copy, every one knows, that Λειτουργία εὐχῶν doth not necessarily signify a Form of Words in Prayer, but merely an Order of Prayers: But besides this, Caranza gives this Canon another title, and phrase too: The Title, De Orationibus quotidianis. The Canon, De eo quod semper applicationes orationum, & ad hanc horam & vespere oportet celebrari. According to him (in which were but 22. Bishops, Longus saith 32.) This Synod, in which was only decreed that there should be constant Prayers at Nine in the Morning, and in the Evening, not that the should be the same Forms.

VI. Nor can we believe there were at this time any Forms of Prayer made, for all Ministers to use; because we find the Council of Carthage only imposing this, That if any Minister made any Prayers for his use, he should not use them, till he had communicated them to his more able Brethren: Whence (we gather, that at that time which was about 395. there were no Forms of Prayer imposed upon Ministers.

Can. 23.

VII, In which we are the more confirmed by

A Discourse of Liturgies,

by the 12th. Canon of the Council of Mela (commonly called the *Milevitane Council*) held in *Africa*, under *Aurelius* the Arch-Bishop, where (so far as their Jurisdiction reached) they restrain Ministers, to the use of such Prayers, as should be approved by the Synod, *ne forte aliquid contra fidem, vel per ignorantiam, vel per minus studium sit compositum*: Lest any thing through ignorance or negligence should be vented against the Faith; the Doctrine of which was then wofully shaken by *Pelagius*, to condemn whose Errours, that Council (which was but a Provincial Synod of 60 Bishops) were convened.

VIII. We are not ignorant of the *Liturgies* fathered upon *Basil*, *Chrysostome*, and *Ambrose*, a little before this time. *Basil* was made Bishop about the year 372. *Chrysostome* about the year 382. *Ambrose* about 381. But he must have more Faith to spare, than we have, who can either believe, that the *Liturgies* published in their names, are indeed theirs; or that they indeed imposed any. There are two fathered upon *Basil*, one printed 1569. translated by *Masius*. The Greek Copy is far more large than the Latine, and so differing one from another, that 'tis no hard thing to determine of their Authority, as the Learned *Morney* hath done. For that of *Ambrose*, we have it not in his works, *Erasmus*, *Perkins*, and others, condemn those two Prayers (which are found in his works, preparing the Priest to celebrate Mass) as none of his; in which censure, *Robertus Cucus*, yea,

Mornew
de Missa,
l. i. c. 6.

yea, and some Papists agree with him. What Vouchers therefore the Papists have for that *Officium Ambrosianum*, which *Jacobus de Voragine*, in the Golden Legend, and *Ducatus* in his *Rationale*, tell us a Tale about, we cannot tell. For that fathered upon *Chrysostome*, there are divers Copies of it, scarce any one of them agreeing one with another. Let those who can think that so grave a man as *Chrysostome* could direct the Church to pray for Pope *Nicholas*, who lived almost 500. years after *Chrysostome* was dead) or for the Victory of *Alexius*, (which was in a Battel fought 700. years after he was dead) or who can believe that such a confused Fardel of stuff could be made by so worthy a person? believe it was his if they will. We are the more confirmed in the contrary, by the latter craft of *Liturgy-mongers*, in leaving out the Names of *Alexius* and *Nicholas*, in their latter printed Latine Copies, the Translation of which, they yet unwarily father up on *Erasmus*, who tells us, he did not think it like to be true that ever *Chrysostome* made it.

Erasm. E:
pist. in Pa-
roph. in I
Cor.

IX. To be short, When we find that *Iosephus Vicecomes* (as superstitious as he was) can fetch no higher Authority for *liturgies*, than *Arnobius*, who lived 306. *Arbanasius* who flourished 330. *Hilary* who lived 385. *Victor uticensis*, who lived 480. nor any plain proof from any of these: Only some of these spoke of Books of the Christians, *ubi summus orator Deus*, (so *Arnobius*) *Sacros Scripturarum Libros* (so *Arbanasius*)

Athanasius.) *Liber Hymnorum & Myſterio-
rum,* (ſo *Heirom.*) *Libros cunctos Domini,*
(ſo *uticensis.*) We cannot but conclude,
that at this time there were no *Service-
Books* made, directing Forms of Prayer,
though poſſibly *Baſil, Chryſoſtome, Ambroſe,*
and others, might write ſome Prayers to help
ſome weak Chriſtians which they might
transcribe.

Duranti
Rationale,
c. 2, l. 3.

X. But what need we any further Teſti-
mony than is given, by one as zealous for
Liturgies, Rituals, and other *Ceremonies,*
as ever lived in the World? It is that of
Duranti in his *Rationale Divinorum Officio-
rum*, l. 3. c. 1. *Duranti* having ingeni-
ouſly confeſſed (what none can without
great impudence deny) that neither Chriſt
nor his Apoſtles uſed any preſcribed Forms
but the *Lords Prayer* and the *Creed* (nor
doth, or can he or any other ſay a word to
prove they uſed them) tells us that in *ſuc-
ceeding times, becauſe the Church was rent by*
Hereſies, Theodoſius, who lived about the
year 380.) intreated Pope *Damaſus*, “ That
“ ſome Eccleſiaſtical Office (or Liturgy as
“ we call it) might be made by ſome Ec-
“ cleſiaſtical Catholick perſon, upon which
“ Pope *Damaſus* commanded *Hierom*, who
“ was then in *Bethlehem* with *Paula Euſo-
chium*, and other Virgins, to abide there,
“ and make a Liturgy for the Churches,
“ becauſe he was well ſkill’d in Hebrew,
“ Greek, Caldee, and Latine; which he
“ obediently did. He appointed how much of
“ the *Pſalms* ſhould be read each day in the
“ Week, he alſo ordered the reading of the
Gospels

“ Gospels & Epistles out of the old and new
 “ Testament: When he had done it, he sent
 “ it to Rome; it was approved by Pope *Damasus*,
 “ & made a Rule; and *Damasus* had the
 “ honour of the work, because it was done at
 “ his Command. *Gelasius* (who lived 490. &
 “ was Pope (& *Gregory Magnus*) who lived
 “ 600. years after Christ) added Prayers
 “ and Songs, the Lessons and the Gospels
 “ *Ambrose*, *Gelasius*, & *Gregory* (saith he)
 “ added the *Gradualia*, *Tractus*, *Alleluiah*,
 “ other Doctors of the Church added other
 “ parts. — Thus far *Durantus*.

XI. He fetcheth the Original of *Liturgies* from *Theodosius*, but how probably, let the Reader judge, who shall consider, that this good Emperour was Emperour but 17. years; that in that time he convened that great and venerable Council of *Constantinople*, where were 150. worthy persons: Now let any judge how probable it was, that this Emperour should never propose the businesse to these; (for their *Canons* are only about grave and necessary things) and send to Pope *Damasus* about this: He was a man too much acquainted with the efficacy of fervent Prayer to restrain it. Nor indeed doth *Durantus* say; that he caused any Prayers to be made, all that he saith *Hierom* did. was the appointing an Order of reading the Scriptures.

XII. We must therefore go a little further than *Theodosius* his time. *Nuda ab initio omnia & simpliciter, Mystéria a Christo tradita apud Apostolos erant, &c.* (saith *Polydore Virgil*.) One Pope after this time brought

De inven-
tor rerum.
 l. 5. cr. 11.

brought in one piece of the *Litargy*, another brought in another. *Cælestinus* brought in the *Inuocatus Misse*, *Damasus* the Confession, *Gregory* the responds; and indeed till *Gregories* time there was no considerable use of it, nor any imposing of it. This was near upon 600. years after Christ.

XIII. Pope *Gregory* is usually said to be the worst of all the Bishops of Rome that preceded him; though the best of those that followed him; a man of no great Learning, for he confesseth himself (in one of his Epistles, that he understood no Greek) not blameless for *Morals*, (for he was accused before *Mauritius* the Emperour for the murder of one *Malchus*.) Indeed the Protestant writers make good use of him, for his Testimony, about some Points, viz. that about the Scriptures, Images, but chiefly in the question about the Head of the Church.

Ep. l. 7.
c. 194.

XIV. The truth of the Story is, Two great Councils having before determined the Patriarch of *Constantinople*, and the Bishop of *Rome* equal, only allowing to the latter the empty Title of the Bishop of the first Seat. *John*, Patriarch of *Constantinople* was not able to endure that, and so upon the Point, though both refused the Title, yet both strove to act the part of an Universal Bishop: The Patriarch had the advantage of *Gregory*, because (the Empire being then in the East) the Emperours Seat was at *Constantinople*: which caused divers Epistles between *Mauritius* and *Gregory*, (yet extant in *Gregories* works) *Mauritius* in the heat of this Contest, was basely

Greg. ep.
l. 4. Ep.
75. 76.

basely murdered by *Phocas* (one of his Captains) who was by the Souldiers made Emperour. *Gregory* (tending the Interest of his See) writes a most unworthy Letter to the Empreſſe , fawning upon that vile Murderer , and beſeeching him to favour *St. Peters* Succellor , and to remember who ſaid , *Thou art Peter , and upon his Rock I will build my Church* : Soon after this , *Gregory* dyes ; but before he died , he made a *Liturgy* , (if we may believe *Pamir* , he made a *Lectionary* or *Calender* , directing Scriptures to be read in order , an *Antiphonary* , directing the *Reſponds* for Priests and People , and an *Order for adminiſtring the Sacraments* .) Others think the two latter were made after ; but however , theſe reached no farther than *Gregories* power , the Extent of which was at this time but ſhort & narrow.

XV. *Sabinianus* was Pope immediately after *Gregory* , he lived but ſix Months , *Boniface* ſucceeded him , he alſo fell in with *Phocas* , the Murderer of his Maſter : and the Patriarch of *Conſtantinople* being now out of favour with *Phocas* , becauſe he could not flatter him in his horrid wickedneſſes and cruelties , *Phocas* deſerts him , and gives *Boniface* (what he asked) the Title of *Univerſal Biſhop* : This was about the year 605. And now he might pretend ſome authority to impoſe his Service Book.

XVI. But yet he did little (except in *Germany*) for the *Lombards* continual quarrels with the Emperours , till the year 800. much hindred the Popes power all that time , they lay cloſe at home. all this

v. Greg.

E. 30.

11. C. 30.

45. 44.

while increased in Superstition, and the
sottishness and ignorance of their Clergy
increased, but in Jurisdiction they did lit-
tle: Only taking advantages, one while
favouring the Emperours, other while the
Lombards; they added (by the favour of
both) to *St. Peters* patrimony, by all
wicked acts imaginable, to be read at large
in *Mornayes Mystrium Iniquitatis*, and in
many other Books,

XVII. But about the year 800, *Charles*
the Great, being come to the Empire (who
was a vertuous and noble Prince, only
highly addicted to the See of *Rome*) *Adrian*
was then *Pope*, the Emperour was a great Fa-
vourer of him, he confirmed to him all the
temporal Possessions which the *Popes* had
got either from former Emperours, or from
the *Commanders* of the *Lombards*, and added
much more, which his Son *Ludovicus Pius*
confirmed. This Emperour also settled the
civil differences which had a long time
troubled the Empire, and he had a vast
Empire; It contained *Italy*, *Germany*,
Hungary, *France*, and part of *Spain*.

XVIII. Now it grew a seasonable time to
impose a *Liturgie*; to which purpose, *Hadrian*
the *Pope* moved *Charles* the Great, that it
might be by his civil authority imposed;

Duranti *Gregories* *Liturgie* was it, saith *Durantis*.
rationale, *Ad quod Carolus Imperator omnes Clericos*
l. 5. c. 2. Mitis & Supplicis per diversas Provincias
Mornei *coquebat Libros Ambrosiani Officii comburens*,
Hist. Pa. i. e. To which *Charles* the Great compelled
patus, p. all his *Ministers* with threats and punish-
141. *Fol.* ments; and burning those Books that went
under

under the name of St. *Ambrose*. The Learned *Morney* saith the same almost ; where we only observe, That the first imposing of a Liturgy was importuned by the Bishop of Rome, and done in favour to him, in *Adriani gratiam*, (saith *Morney*) and began with a persecution, but the *Universal Bishop* must give the Catholick Church a cast of his Office, and impose a Liturgy as far as he could

XIX. But after this, there was no small contest ; one *Eugenius* comes and complains to Pope *Hadrian*, concerning the imposing of *Gregories Liturgy* (it seems he liked that of St. *Ambrose*, i. e. said to be his) better. *Durantus* saith his importunity caused some *Holy Fathers* newly broke up from a Council, to meet again, who to determine this difference, reverently and unanimously agreed that both the *Service-book* which was made by St. *Ambrose*, and that also made by *Gregory*, should be laid on St. *Peters* Altar, sealed up with the Seals of many Bishops, and the Church doors should be shut, and the *Fathers* should spend the whole night in * Prayer, desiring God by some sign to determine, which of those *Service-books* he would have to be used universally : It was done accordingly. In the Morning they go in, and find that of St. *Ambrose* lying in its place, that of St. *Gregory* torn in pieces, and scattered all about. (If it be a Lye, Reader, thou hast it as cheap as we, and mayest read it in the Golden Legend, *Durantus* and Mr. Fox his *Martyrology*, and doubtlesse in many other places, but in those

* It were worth while to know by what book they prayed in the meantime. *Jacob. de Vorag. Leg. ad rem vi- ta Greg. Durantus ib. Fox Martyrolog. Vol. 1.*

those three we have read it.

XX. But now what do the Fathers determine upon this Miracle? We should have concluded, That it was the will of God that *Gregories Service-book*, being full of all manner of *Superstitious Trash*, should never be used, nor *St. Ambrose's* imposed, only lye by to be used in that Church if the Parson pleased. But (saith *Duranus*) they concluded this a sign from Heaven, that *Gregories Service-book* or *Missal* should be scattered abroad, and used in all Churches, and that of *St. Ambrose* only used in his own church. (The business was, Gregory had been a Pope, but *Ambrose* had not.) Accordingly Pope *Hadrian* moving the Emperour *Charles*, *Gregories Service-book* was now imposed upon all Churches in *France*, *Hungary*, *Italy*, *Germany*, and in *England* too, for here 60 years before this, viz. Anno 740, *Ina* had subjected his Kingdom to Pope *Gregory*.

XXI. By, or before this time, the whole Fardel of *Popish Ceremonies and Superstitions* were brought into the Church, nothing wanting (saith the Learned *Morney*) but the worshipping of Images, (which *Charles* the Great alwayes opposed and wrote against, yet this also was about this time decreed by the second Council of *Nice*, which *Caranza* saith, was celebrated, Anno 781. under *Adrian*) and *Transubstantiation*, for which the way was now prepared too; for at this time the Lords Supper was called the Sacrifice of the *Altar*, (saith *Morney*;) And he who reads the *Ecclesiastical History* of the *Magdeburgenses*, will find, that all the

the trash of *Ceremonies* and all manner of superstitious usages were now come into the Church, *Gregory* almost 200 years before had defended *Purgatory*, and was indeed (as *Alstedius* calls him) the *Master of the Ceremonies*, he who defiled the Church with all manner of gross and abominable Superstition,

XXII. Now from this time, which was about the year 800. till the beginning of *Reformation*, which was about 1517. in *Germany* did the Church of God lie hid in the Wildernesse, some witnesses to the truth of God there were, but no considerable open Assemblies, that durst oppose the Popes power. The Popish *Mass-books* were every where used, and long before the *Reformation*, the *Latine Service* was Universal; for to that height of folly was the *Holy Father* come, that he could not think it enough for the *Communion of the Church*, that they should every where pray for the *same things*, (which was alwaies done) and in the *same words, phrases and formes* (which he had brought in) unless they also did it in the same language. And this imposing of Forms, did admirably comport likewise with the ignorance and foolishness of the *Clergy* in the sixth and seventh age, and so downward; all the world knows. in what a pickle *Erasmus* found the world in as to *Learning*: *Yenchlin*, and he did much to amend it.

XXIII. As the work of *Reformation* improved, the *Mass-books* were thrown out in

Xth, nothing considerable was done un-

hathic 2. and 3. of *Edward* the 6. which

A Discourse of Liturgies,

was about the year 1549. and 1550. King Edward observing that Divine Service was throughout his Kingdom, yet used in an unknown tongue, and that in several modes, (here was the *Com. Pr.* after the use of *Sarum*, *York*, *Bangor*, *Lincoln*, &c.) appointed the Archbishop of *Canterbury*, (*Cranmer*) and several other Bishops and Learned men, to make one convenient Order, Rite and fashion of *Common-prayer* for publick use, Which they did, and presented it to the King and it was imposed by Authority of Parliament, in the first year of his Reign. In this first Book were many grosse remains of Superstition: The King therefore caused it to be revised again, explained, and made fully perfect, and this second Form was established by Authority of Parliament, Anno 5. and 6. Ed. 6. and annexed and joyned so explained and perfected, to this Statute, adding also a form and manner of consecrating Archbishops, &c.

XXIV. These prudent Reformers, considering they had to do with a people newly come out of the dregs of Popery, did not think fit at once to do all that was to do: In the first Edition of the *Common Prayer-Book*, they left (if we remember right) *Prayers for the Dead*, still to be used, gave directions for using the *Crosse* in the administering the Sacrament of the *Lords Supper*. In the Second Edition, these and other things were left out; neither did they think fit at that time to make a new Liturgy; (the Common people would not thought it a new Religion) they there

Stat. 1.

Ed. 6. 1.

Stat. 5.

& 6.

Edw. 6.

c. 1.

translate the old *Gregorian Missal*, leaving out the Prayers for the *Pope*, and to *Saints*, and for *Saints* departed, and a few such things, as could not be used without palpable Idolatry, and translate the other Prayers in the *Mass Book* out of Latine into English, and these were some of them established by that Act, 5. 6. Ed. 6. Stat. 1. The truth of this any one that can understand Latine may convince himself, by comparing the *Mass-Book* with the *Com. Pr.* of *Edw. 6.* Where he will find betwixt forty and fifty Collects translated *verbatim*; and if he compares the other parts with the *Roman Breviary*, the *Roman Ritual*, *Pontificale Romanum*, he will yet further see the truth of it.

XXV. Nor indeed could it be imagined, that those *first Reformers* should leave at that time all Ministers at liberty, or to their own *conceived Prayers*, when most of them were *Papists* in their hearts, and generally so foolishly ignorant, and in sufficient, that they could not have done any thing. Which very cause held in *Qu. Eliz.* time, (where 1 *El.* c. 2. the Common Prayer was with some further Emen- dations specified in the Statute, again imposed) In the fifth year of Her Reign by *Act of Parliament*, the Common Prayer *5. Eliz.* was ordered to be translated into *Welsh*, and *c. 28.* used in *Wales*. And this is the true Story both of *Liturgies* in the *General*, and the *English Liturgy* in for-
some the Reader, who

XXVI. By *the* *And* to revive *Pythagoras* his
 hath not
 School

Bish. Hall
Remonstr.
P. 13.

School again, and to sacrifice his Reason to an $\alpha\upsilon\tau\ \delta\varsigma\ \epsilon\phi\eta$, and believe every thing that is told him, before he hath tried the truth of it, may see reason to desire the present L. Bishop of Exeter to tell him (if he can) where those *antient models of Liturgies* (not Roman, but Christian) and *contrived by the ho'y Martyrs and Conf. So's of the bliss'd Reformation of Religion*, are to be found? The Remonstrant was challenged to make it good out of *antient Models*, but thought fit to wave the businesse in his Reply. It hath been the old Plea, but let them *prove it if they can*, (saith *Didocla-vius*.) Or if his present Lordship of Exeter doth not think fit to answer for another, yet it is reason that he should justifie his own words. He hath told us, in p. 8. of his *Considerations touching the Liturgy*, That,
 "The Antient Churches from the very
 "first Century did use such publick whole-
 "some Forms of sound words in their Sa-
 "cramental Celebrations especially, and
 "afterwards in other holy Administrations,
 "or publick duties, as made up their so-
 "lemn, devout, and publick Liturgies,
 "which Patterns, all Modern and Refor-
 "med Churches of any Renown, have fol-
 "lowed according to the many Scrip'tural
 "Examples and Expressions in set Forms
 "of Prayer, Psalms, Confessions, and Be-
 "nedictions, commended to us by holy
 "men in all ages, and by Christ himself.

XXVII. The Word is grown too wary to believe any thing of this, because any one saith so; & the Doctor is told, to under-
 take.

take to prove this: Let him prove, That Christ prescribed the Lords Prayer for a Form, or that the Apostles ever used it so. 2. Let him prove, that in any of the four first Centuries there was any Stated Forms of Prayer used in the Church. 3. Let him prove, that any Modern Reformed Churches imposed any Forms of Prayer, so that those and no other might be used. And 4. That they did this after the Pattern of the Antient Churches from the first Century. All these things are to be proved; nor is it possible to prove them.

XXVIII. In the 18th. p. of that Discourse, he tells us, That, "It is a Jesuitical Artifice, and back-blow used by some to aver, though safely, That the English Liturgy was nothing else but the Romish Missal or Mass-book turned into English: 'Tis true, he saith, some things (very Scriptural) devout and excellent, which the Roman Missal had taken, and retained after the antient Forms of Liturgies of the Church, were severed and taken as Wheat from Chaff, and Jewels from Dross, by our wise Reformers, and preserved in the English Liturgy, conform to pious and unspotted Authority. We challenge Dr. Gauden, and all others of his mind, to make this good if they can. It is true, there are some things in the English Liturgy, that are not in the Gregorian Missal. But let any one take *Missale Romanum*, both the old one, and that established by the Council of Trent, *Breviarium Romanum*, *Rituale Romanum*, and *Pontificale Romanum*, and compare them all with

Dr. Gauden's Consider p. 19.

with the printed Com. Prayer-book of 5 and 6 E. 6. and then judge whether he can find a sixth part of the latter, which is in none of the former. If he finds that there is very little added, let him learn how to trust men talking after such a magisterial rate, and annexing no proofs of their words.

XXIX. If the Reader finds it true; that (whatsoever Dr. Gauden saith) there is in our *English Liturgy*, as it is commonly exposed to sale, very little, but what is to be found in the *Mass-Book* in Latine, let him then go to the Bishop of Exeter, and desire him (for his credit sake) to shew him those *antient Forms of Liturgy used in the Church*, out of which these *Forms of Prayer* were transcribed and taken, which must be immediately after the first Century; or tell him, what that same *pious and unspotted Authority* is: If he tells him, it is Pope Gregory, (which he must if he speaks truth) let him tell him, that he hath heard, that he was a *vile wretch*, accused for a *Murderer*, the *Father of the most superstitious usages now in the Church of Rome*, one who understood not the *Greek Tongue*, (as himself confesseth) a man of no admirable Judgement (witness his pretended Commentaries upon *Job*; which might have as well been upon the *Revelation*) a man very far from being either *pious*, or *unspotted*, or fit for his *Seat*, one that defended *Purgatory*, that fawned upon *Phocas the Murderer*; in short, one of no deserved Name or Authority in the Church of God.

XXX, By

XXX. By this Discourse it appears, that there was no *Liturgy* directing Forms of Prayers for the Church, till Pope *Gregories* time *Anno* 600. nor any imposed till the time of *Charles* the Great, *Anno* 800. when all manner of superstitious usages were brought into the Church; nor was it then imposed without a *Persecution* attending it. And this, Reader, is the *pious and unspotted Authority*, the Bishop tells thee of. From hence thou wilt also conclude, the *antiquity* of the *English Liturgy*, the reason of its first being imposed, and no further reformed, either by King *Edward*, or by Queen *Elizabeth*. In King *James* his time, it received some additions, what Reformation we cannot tell.

XXXI. By all this Discourse, it appeareth that there is no divine Prescript, no *Apostolical Tradition*, no *universal Tradition*, no *Example of the Purer Primitive Churches*, for more than 400. yea, 700. years after Christ, which can be pleaded for imposed *Forms of Prayer*, by any that make any conscience of their words, or will undertake to prove what they say,

CHAP. IV.

An Enquiry into the state of those Churches which first commended or imposed Liturgies, at the time when they first made such impositions.

I. **T**Hough it may seem absurd to enquire, whether the *gray hairs* of *Liturgies* be found in the way of *Righteousness*? When we have evinced, that they have no such pretended *Antiquity* and *Age* to glory in, and that the Assertors of such *Antiquity* for them, do but impose upon the world; yet considering what we remember we have learned out of *Aristotle*, That there is a youthfulness in respect of *Age*, or in respect of *Manners* and *Conductions*. It may be worthy of a further enquiry, Whether yet there may not be such a necessity of them; or such a comeliness, beauty, and gravity in them, as may not only justify Magistrates in the imposing of them, but oblige every soul that hath ought to do with reason, to fall in with the use of them, yea, passionately to desire them (even as much as *Rachel* did children) which we shall the better determine, by reviewing the first occasions of *Liturgies*, and the complexion of the Church in those ages, when they were first made, or most used.

II. I think we may say of Liturgies, as Christ said of the *Bill of Divorce*, which *Moses* allowed; *Moses verily for the hardness of your hearts, gave you a Bill of Divorce, but from the beginning it was not so.* He that had a *residue of Spirit* (as the Prophet saith) made *one for one.* The Church played *Moses* his part in the business of *Forms of Prayer.* Christ who had a *residue of Spirit*, the *Spirit given him without measure*, imposed no *Forms of Prayer* upon his Ministers, or Church. The Apostles who had the first and most plentiful pouring out of the *Spirit of Grace*, imposed no such things. Christ indeed gave a more general direction to his People in Prayer, to ask things according to the *will of God*, and in his *Name*; and more particular *directions* in that excellent *Form*, called the *Lords Prayer*; but that (as *Durantus* idly saith) either Christ, or his *Apostles* used the *Lords Prayer* (ordinarily) as a *Form of words* in Prayer, or that the *Apostles* used a *Form of words* to expresse their Faith, or imposed the *Creed* (commonly called, but hardly to be proved) out of some such *Canonical writings*, as the *Epistles of Christ to Abagathas* to *Paul and Peter*, for there is no *lagius*, or Record of any such things; *pro* of time indeed the Church

can to do such things.

III. The highest mention we can find, is, that this *Synod of the Church of Laodicea*, made up of thirty two *Bishops*; And this (whatever *Bishop Hall* saith according to *Longus*) cannot be proved (as we said before

A Discourse of Liturgies,

10

before) to have been before the year 364. (as to which time *Balsamon* and *Caranza* agree it) but truly it had been no great wonder if this Church, which many years before was grown neither hot nor cold, but in such a temper, that God was ready to *Rev. 3. 17.* *spue it out of his Mouth*, (for which we have an Authentick Record in the *Revelation*) should long before this time have made such a *Salvo* and prudent Provision for the Laziness of her Ministers: He that shall read the *Canons* of that *Synod*, against the Ministers haunting *Taverns*, and using *Incantments*; as also the other *Canons* about *exercising*, and the several *Officers* and *Offices* of the Church, will see reason enough to conclude, the woeful corruption of the Church in those parts, if not to suspect, that it was of a far lower date than is pretended.

IV. The *Synod* of forty *Bishops* at *Carthage*, (which was the third *Synod* of *Carthage*) only enjoyned Ministers to communicate to their more able brethren, their *Prayers composed for their publick Congregations*; this was in the year 397. Yet that the face of the Church at this time, had many *spots*, and much impurity cleav- it, may appear by this *Synod*, by every *Can.* against giving the *Lords Supper* to baptizing such as were dead. By their *Canons* 17, 25, 27. again: *Clergymen* ha- ing *Taverns*, and keeping scandalous comp- ny with women, their 30 *Can.* against jow- Meetings in Churches, their 36. *Can.* about the *Chrisma* or the anointing Oyl, which in

Presbyterial

Presbyters must make, & that this Synod consisted not of the most infallibly wise fathers, appears, by their Learned 29. Canon; where they take pains to decree that every Minister should give the *Sacrament of the Altar* (so it seems they had learned to call the *Lords Supper*) *Fasting*. Yet this Synod in the *business of Prayer*, did not think fit to restrain every Minister, only having so loose and insufficient a *clergy*, they order the weaker sort, having compos'd Prayers, to confer their Notes (before they used them) *cum fratribus instructionibus*, with their more able Brethren.

V. After this, the Council of *Mela*, Anno 416 grew more bold; and ordain (as to their Province, for what authority had they further ?) that the Ministers should use no Prayers, but such as that Synod had approved. They might justly expect, that the *Churches* under their inspection would hardly swallow this new *Pill*, if it were not lapped up in some good Reason, and therefore they give their reason for it, *lest something should be vented against the true Doctrine of Faith*, either by some Ministers negligence or ignorance. The cause of that Synods meeting, was the censuring of *Pelagius*, that great enemy of Grace,

The Errours which *Pelagius* had broached, were these :

1. That Adam should have died though he had never sinned.
2. That Infants were born without Original sin,

A Discourse of Liturgies,

3. That there is no need of the assisting Grace of God (sin being once pardoned.)

4. That all the need we have of Grace is, to illuminate us in the knowledge of Gods Commandments.

5. That the Grace of God only helpeth us to do his will more easily and freely.

6. That the words of St. John, If we say we have no sin, we deceive ourselves, were only figuratively true, not literally.

7. That the Saints praying, Forgive us our Trespases, was appointed them on the behalf of others, not themselves.

Or, 8. If for themselves, only as an expression of their humility: not concluding them to have any sins to be forgiven.

Against these Errours that Reverend Synod made their eight first Canons. Pelagius having used divers Arts (the story is too long to insert) to secure his Doctrine from a publick Censure, had far defiled the poison of his Doctrine. This Reverend Synod observing his Errours to be in such things as are the daily matter of Ministers Confessions and Supplications, thought fit for the prevention of the diffusing this Venom by Ministers in their publick prayers, as also that the Church might have due Confessions made, as well of Original sin as Actual, and due Petitions put up for pardoning and assisting Grace, &c. And considering that

that the Church was so debauched now in her Clergy, that some through Ignorance could not do it, some through Laziness would neglect a due care in doing that to which they were able. Others, possibly (though that be concealed) through a perverse and corrupted Judgement, would not do it, appointed Forms of Prayer to be used, and restrain the liberty of paying to the Ministers within that Province, obliging them to use the Forms approved by the Synod.

VI. The reason for which (as *Durantis* tells us) *Theodosius* much about this time, or a little before, set *St. Hieron* to compose a Colender, indeed rather than a Liturgy (for *Durantis* saith, he did no more than order the Scriptures to be read, though *Pamelius* hath translated to us an Antiphonary and Sacramental Liturgy as well as a Lectionary of his composing) was in regard of Heresies risen up in the Church. So that hitherto, we have had no other account given us of the composing Forms for public worship, than 1. The Ignorance of the Ministry which they were forced to employ. Or 2. Their Laziness and Negligence. Or 3. Their, or the Peoples falling into Errors.

VII. But after that the Universal Bishop got up into the Saddle, it was reasonable that he should have a power of Universal command, and to shew his Authority, he must impose a complete Liturgy (as to all parts) and enjoin universal conformity, which yet he could never obtain, till he got a great interest in the Civil Magistrate:

A Discourse of Liturgies,

who had a civil power over what was then almost the *universal Church*. Nor may this serve the turn, for this *universal Bishop* must have all Churches, not only speak the same words and phrases, but in the same Language too; hence he brings in *Latine Service*. All which also admirably comported with the *soulish ignorance and debauchery of the Clergy*, in the sixth and seventh Century, and so downward, till the times of *Rouchlin and Erasmus*, when Reformation began to dawn, and the light began to spring out of darknesse. Whether these ends were good and lawful, and the imposing of Forms of publick divine Worship were applyed as just means in order to them, viz. either to cure the *ignorance or negligence of the Clergy* or to bring the Church to an *unity in Doctrine, worship, or Affection*, shall be examined: For if either the end or means be proved unlawful, and against the Will of God, they talk vainly for the continuance of them, that urge no more than *Humane Prudence; worldly wisdom*, being no other than perfect Folly, because *Enmity to God*.

CHAP. V.

Universal Conformity of Devotion, as to Words and Syllables, no good End, Imposing Forms of Prayer, no reasonable, just, or sufficient means to prevent Heresies, or to cure the Laziness or Insufficiency of the Ministers of the Church, proved by Reason and by Experience.

I. **I**T cannot but be confessed, that it is a noble end for any Church to aim at, to take care, that the people may have the truths of God asserted to them, and not through the ignorance, or laziness, or perverseness of its Ministers, be served with an Husk instead of Bread, or a Scorpion instead of a Fish. This end is approvable both from the word of God, and the light of all Christian Reason. But that there should be an Okenesse in the devotion of people, as to Letters and Syllables, and Phrases, and Forms of Sentences, is an end so little, and low, and insignificant in it self, that we cannot expect it should be justified from Scripture, which indeed saith not a word to that purpose.

II. And although the prevention of Errors and Heresies, and the poisoning of the people with them, as also the prevention of

A Discourse of Liturgies,

the mischief arising to the Church from ignorant and lazy, or erroneous Preachers or Ministers, be (as I said before) a noble end, and well worthy of the Churches care, yet before we can allow the same honour to the imposing of *Liturgies*, and fixed *Forms of Prayer*, as means in order to those ends, we must both enquire, whether they be *lawful means*; And also, 2. Whether they be such as *Reason* will convince, or *experience* hath proved effectual to the obtaining those ends; And that 3. *without bringing upon the Church a mischief every way as great, as what they are pretended to deliver us from.*

III. That when Christ himself appointed no *stated Forms of publick Devotion* for his Church, to the use of which, and no other they should be tied; nor his Apostles, though guided by an intallible Spirit; nor the *Purer Church* for some hundred years after, it should remain yet lawful for the Church, not content to repress and prevent Errors and Heresies, by such wayes and means as the Apostle used, but by this new device, to endeavour it, may be justly a question to all sober Christians.

IV. Especially considering, that as a *liberty in coming to the Throne of Grace*, and asking there whatsoever we will (provided it be conformable to the *will of God*, and begged in the *Name of Christ*) is one of the great privileges purchased by Christ for his Church; so the Spirit of *Grace and Supplication* is eminently and frequently promised for their assistance, and that not only to

teach

teach them *how to pray*, but *what to pray for*, Rom. 8. 26. Nor is this promised only to the *Prelates* in a Church, but to every individual Christian; and the *Gift of Prayer*, whence flows mens abilities to express themselves by words and phrases, is one of the most excellent gifts which we are bound to covet, and to improve. All which being considered, it is far from being clear, that the restraining of Christians, especially of Ministers in the exercise of the noble gift of Prayer in the publick *Assemblies* of the Church, is a lawful means in order to any end, it looking like that *quenching of the Spirit*, which is forbidden to all men by the Apostle, 1 *Thes.* 5. 19. And choaking the *coveting of the best gifts*, which is commanded all Christians, 1 *Cor.* 14. 1. For to what purpose should those Talents be *desired*, which man hath Authority to command to be laid up in a *Naphu*? Nay, which had far better be laid up in a *Naphu*, than used, if the Doctrine of some be true, concerning the *transcendent excellency of Forms of Prayer*, above what are conceived by Ministers, according to the gift of God bestowed upon them.

V. Besides it may be worthy of enquiry, whether it be possible, or at least ordinary with men to read any Prayer, with that fixed and constant *intention of mind* and *feruency of spirit* (the two necessary requisites of Prayer) as they may speak unto God from the dictate of their own hearts, while their souls are more abstracted from created Objects, than they can possibly be, while it is

A Discourse of Liturgies,

a great peice of their work to look upon their Books, to see what to say next: For what some pretend, that the diversion is greater in *conceiv'd Prayer*, by the employment of the mind in prompting the tongue what it should say next; besides that, this is a spiritual employment of the mind within it self, neither doth it require any such study, where the heart is right with God, and so conscious as it should be of its own sins and wants, and so acquainted with the Word and Promises of God, as every reasonable Minister ought to be.

VI, Nor is it out of the way to consider whether this method of *Book-praying* will not expose the *Ministers of the Gospel* to a perfect contempt amongst the people, who will certainly conclude their *Parson* not able to do what every ordinary Christian doth. Of which contempt we have had a plentiful experience, nor do we believe that any thing hath so contributed to our breed of *Lay Preachers* as our *stinted Forms of Prayer*, Whilst the People have apprehended their gifts better than their Ministers, an easy temptation hath served them to usurp their Office. Nor will any Minister longer keep his authority amongst a knowing people, than by his performances of his Office, they shall be convinced he is higher in gifts than themselves; For rational people will not sacrifice a blind faith to the *Bish. of Exeter* magnifying the Forms of Prayer in the *Common Prayer Book* beyond all measure, but will be enquiring wherein their excellency lyes, Are they more perfect Summa-
ries

ries of things to be contested, or to be petitioned for? Is their phrase more Scriptural? &c. Or if they do see an excellency in them, it will be hard to inform them, that the *gift of reading* is more admirable in their Minister at Church, than in their servant at home.

VII. Now if the *universal imposing* of any Forms upon the aforementioned considerations, appear unlawful of it self, or in regard of some necessary or certain consequence, there needs no more be said to prove that men should have made use of some other means in order to those good ends of preventing errors, and the mischiefs arising, or possible to arise from a negligent and ignorant Ministry to the Church of Christ.

VIII. But suppose the use of this means *lawful*, yet if *Reason* might then dictate unto them that applied this means, *That it was never like to effect its end*; and *Experience* hath since taught posterity that upon the experience of eighty years, it hath proved ineffectual, certainly the very light of Nature should have taught the fit it imposes, to have used some other means, and will yet direct us (who have the advantage of experience) in this, to excel our Forefathers.

IX. It may put the rational world into a fit of astonishment to consider that so many *Bishops* should think that the imposing of Forms of Prayer would ever contribute any thing to cure the *ignorance* or *negligence* of the *Clergy*, when in very deed, it was the

A Discourse of Liturgies,

right way to feed both, and to continue these scabs upon the *Church* for ever. For a man to be able to compose a Prayer fit for a Congregation, requires no less than a very competent skill in the *whole body of Divinity*, and as very large *knowledge of the Scripture*, which would have engaged Ministers to study the *Scriptures*, and to stir up their gifts. But when they had once thus provided for the *u*, there needed no more skill for a Parson, than every ordinary person had, *viz.* an ability to read the written Prayers. It is true, they had yet some work to do in *Preaching*, but this was soon taken off their shoulders, by adding still Forms of Prayer, the reading of which should require such a length of time, that no room was left for Sermons, or if there were, *Homilies* came quickly after, which would serve the turn: So that these imposed *Liturgies*, instead of serving their end, in curing the *ignorance* or *negligence* of Ministers, did most wretchedly serve to fill the Church with *ignorant and lazy Parsons*, yea, and debauched too; for now the Ministers work was ready, and he might stay at the Ale-house till Saturday, and yet be as fit for his work, or at least do as much the next day, as was required of him, which was not only miserably exemplified in the *Popish Church* (till *Erasmus* his time, and the beginnings of Reformation, when they began by the Protestants opposition to be quickened to a little better attendance to their work) but is at this day sufficiently evident, as to the generality of their *Priests*, to say nothing of the liberal

beral experience of it, which our Nation hath afforded.

X. Nor certainly could just reason dictate it a proper or adequate means to prevent, or restrain Errours and Heresies: For how should this ever do it? Shall preaching by a *Form imposed* be super added to to praying? Or shall there be *Forms of Prayer* imposed for the Pulpit as well as the Desk? These certainly had been too groſſe impositions. If not, Had not the Ministers as much liberty to vent their Errours in their Pulpit-prayers, as they would have had in the Desk? Or in their Sermons as in their Prayers? But then people would have apprehended, they say, that they vented their own conceits, not the Doctrine of the Church? And would they not far better have apprehended this, if the Minister had only been enjoyned to read a perfect *Système of the Doctrine of Faith* summarily drawn up. (Such was the wisdom of the Council of Nice in the case, though indeed that Creed be far from a perfect *Système*) This no sober Minister would have scrupled. Besides *Heresies* are commonly the issues of *Schisms*, and experience hath told the world that nothing ever so contributed to the breeding of *Schisms* in the Church, as imposed *Forms of Prayer* have done: So contrary hath it appeared to the *Sensus communis* of Christians in all times, that the Ministers of the Gospel should be restrained in the use of Prayer, I say in all times since the Reformation of the Church, nor would the Popish Church have ever been able to have imposed

A Discourse of Liturgies,

sed theirs so long upon the people, if besides that *Fire* and *Sword* which always attends his *Holiness* his commands in case of disobedience; They had not wisely kept the people from the sight of the Scripture, or from the hearing of any Sermons (almost) for nothing but the peoples ignorance, could have secured this *devotion* so long. And no sooner came the light of knowledge amongst the people, but many of them either saw, or though they saw, that this kind of *Praying* was not all that God required of his Ministers. And in those Churches where were *Forms of prayer* (though translated into an intelligible tongue) there were continual *Factions* and *Separations* from that which they called the Church, and more in *England* then else-where, because no reformed Church and such a *Liturgie*, nor so imposed.

XI. But suppose the imposing Forms of Prayer lawful, and that it had affected its end, done something to prevent *Errors* and *Heresies*, and some *mischiefs* which from the *Ignorance* and *Negligence* of ministers might have come upon the Church. If yet the *mischief* coming by the *means* used hath been, or is like to be as great, as that which they are designed to prevent, (or though not so great) if there be other *more proper and regular means* (not subject to the same ill consequences) and more certain to obtain the end which may be used, certainly all prudent men will conclude, that these old ineffectual mischievous means, should be no longer used, but those far better applied.

XII. Mis-

XII. Mischiefs which the *imposing Forms of prayer* have brought upon the Church, have been, 1. The *nursing up* of a notoriously *ignorant and lazy Clergy*, not giving themselves to *meditations and Prayer* (two of those things which *Luther* thought necessary to make a *Divine*) 2. *Separation from Church Assemblies*. 3. *Dreadful Persecution* upon *Godly Ministers and people*, who could not judge their *conformity* lawful. The admirers of these Forms perswading Princes to establish them by their civil authority, and then suggesting to them, that the Ministers and people not complying with them, was out of a principle of disloyalty to their *Princes*, and dis-affection to their authority, and bringing *non-conformists* under the crime of *Lease Majestatis*, evils certainly not much lesse, than what *imposed Forms* were pretended to prevent.

XIII. Yet were the continued use of these means in order to such ends more tolerable, if there were no other to be found most certainly justifiable, far more regular, and more effectual, as to the end. Would the *Prelates of the Church* prevent the rise and growth of Errours and Heresies by the Ministers *negligence, ignorance, or perverted judgement*? Let them, 1. Take care that none be admitted into the *Ministerial Office* or trusted with the charge of *Souls*, but such as shall be thoroughly examin'd, as to their knowledge in the body of *Divinity*, and of whose gift in prayer, they shall have taken an *Experiment*, and who shall not first by some open Act declare his *Assent*, to the

D. A. 1642.

A Discourse of Liturgies,

Dissine of Furb. May they notwithstanding thus be lazy? Or afterwards perverted in judgement? To what purpose serve *Synods*, *Presbyteries*, &c. But to take a constant account of the Ministers of several Parishes? How they use their gifts? discharge their Office? to admonish, the irregular, suspend, deprive them, &c. Certainly, as this means is more proper and more regular, more rational for the obtaining the aforesaid ends, so the use of it would be far more effectual, and all good people would be satisfied, and rejoice in it.

XIV. From this discourse it appears, that the pretended necessity of a *Liturgie*, or *imposed Forms* of prayer in any Church, is no other than such as the Author of *Discoliminum* told us merrily, *Von Dosme* conceived there was, when the fire burnt his Shins, that the Chimney should be pulled down and set farther off, when it had been more easy, and every whit as effectual for him to have removed his Shins from the fire; yea such as (the same Author tells us) was the necessity which *Simon* the French Monck saw, that the poor people of a Province of France were under (wanting cloaths) to *flea themselves* and send their Skins to be tanned, that they might have cloaths for their backs, when as they easily saw, the remedy would be as bad as the Disease. In very deed there can be no pretence of the necessity of *imposed Forms* of Prayer, for the obtaining any of the ends aforesaid, of which assertion we have a demonstration both in the Church of Scotland, and other reformed Churches, where

where there is no such imposed *Liturgies*, though possibly most of them have *Liturgies* composed, to be used at liberty.

XV. Nor would any sober persons oppose the *composing a Liturgy*, for publick Assemblies, which might by way of *punishment* be enjoined to those to use, whom the Governours of the Church should suspect perverted by Error, or discern *lax* and negligent as to the stirring up of the Gift of God bestowed upon them. But that such Forms should be imposed upon all, cannot certainly be either lawfully or prudently advised or wished, lest Gods Gifts given to his Ministers, should be smothered, their desires to improve them, (according to Gods Command) quenched, good people scandalized, and the most ignorant, negligent, and worst of men encouraged in the highest Services of God. In fine, lest the hearts of any Subjects by such unwelcome Impositions, should be alienated from their Magistrates, who (except in the matters of their God) desire no other Priviledges or Liberties from them, as the reward of their daily Prayers and Allegiance, than their own goodness shall prompt them to give them.

CHAP.

CHAP. VI.

A particular Examination of the five late Arguments used by the Bishop of Exeter, to evince the Necessity or high expedience of a Liturgy.

Confid. p.
9.

I. **W**E have hitherto considered whatsoever Antiquity could pretend for the usefulness of imposed Forms of Prayer in the Church, and weighed them in the Ballance of Reason; but the Reverend Bishop of Exeter improves the notion of their usefulness higher, telling us, they have very many great and good influences upon true Religion, and upon every Church; which he endeavoureth to make good in five Instances, which we shall crave leave modestly to examine.

II. First, He saith, It conduceth much to the more solemn, compleat, and august and reverent worship of the Divine Majesty, in Christian Congregations, where otherwise the most Sacred and venerable mysteries must be exposed to that rudeness and unpreparedness, that barrenness, and superficiality, that defect and deformity, both in matter, manner, judgement and expression, to which every private Minister is daily subject, as late experience hath taught us. It will be very hard to find any

any thing in this more than words.

1. It will be granted, that the publick Service of God ought to be performed *solemnly, reverently, and compleatly*; for that same *august serving of God*, we do not well understand the Doctors meaning; if he means *outward Pomp and Splendor*, in the habits of those that serve at the Altar, or lofty high-flown phrases, swelling words of vanity, we never read that God either required it, or delighted in it, nor can we from any reason conclude the necessity of it or usefulness of it, as being contrary to all the Copies of Prayers and Sermons set us by Christ or his Apostles, and no way suited to the *simplicity and plainness* of the Gospel-Devotion: God is unquestionably then served most *reverently and solemnly*, when the Worshippers of him approach him with most fear, & worship him with most affection, & *feruency of spirit*, wrestling with God, (as Jacob did) which the Prophet interprets by *weeping and making Supplication*.

2. It is true, that Minister sins, who (through *ignorance or negligence*) expresseth any want of *Reverence of God* in his heart, by *impertinent and rude expressions*, (not fitting to be used in civil converse with men) or which may make the Service of God contemptible, to others.

3. But that *every Minister* must needs be thus guilty, (with the Doctors leave) *experience* hath not taught us, and is very uncharitably and falsely asserted. We have not (blessed be God) such a pitiful Church, that there are no Ministers in it, but

A Discourse of Liturgies.

but are lyable to the charge of serving God in Prayer with *rudenesse*, *unpreparednesse*, *barrennesse*, *superficiality*, *defect*, *disformity*, and that both in *matter*, *manner*, *judgement*, and *expression*. No Jesuite ever had the confidence so to asperse the Ministry of *England*, nor could speak more sordidly to their dishonour. Possibly there may be some, (and there have been far more than now are) who may be too lyable to this charge. But where's the fault? Is it not in those to whom the trust is committed of taking a due cognizance of such as offer themselves to be *ordained*, or admitted to the cure of Souls? Should not they take care to admit none, but such as are both able to preach and to pray? Do they not discharge their work conscientiously, while they admit such as are not able to pray, without such rudenesse as is here complained of? Or make no more conscience of it, than to do it *unpreparedly*, *superficially*, with so much *barrennesse*, *defect*, and *disformity*? Such as neither have *judgement* to compose a Prayer, as to *matter*, nor *devotion* to pray, as to *manner*, so, but that people shall have just cause to *hauſeate* the Worship of God.

IV. If the Doctor means (by his phrase of *every Minister being subject*, &c.) only that 'tis possible that the best Ministers may so be negligent, &c. as to run upon his Rock, that is as true concerning *reading Prayers*: none will deny, but he that can read very well, may *read false*, and if he keeps not his mind intent, no doubt but he will perform the Service as *rudely* and *superficially*.

and Forms of Prayer in Churches, &c.

52

perſicially by reading as by ſpeaking; Inſtances might be given of this, and ſhall if need be: And certain'y the conceiving of a Prayer will command more attention of mind, than reading can. All therefore ſaid under this Head, is meer air.

III. But Secondly, He tells us, *That a Liturgy is a moſt excellent means to preſerve the truth of Chriſtian and Reformed Doctrine, by the conſonancy of publick Devotions, into which otherwiſe corrupt minds are apt to inſuſe the ſour Leaven of their own corrupt Opinions.* Fine words again! But what reaſon? We have before ſhewed it to be,

1. *Queſtionable, whether a lawful means or no.*

2. *If lawful, by no means effectual, except it reach to all Praying and Preaching too.*

3. *Not the on'y means, a good Summary of Chriſtian Faith is far more proper and rational.*

4. *A means bringing a miſchief as bad as what it pretends to cure, yea, far worſe, fit for nothing but to breed rents and ſeparations, the mothers of all Hereties.*

5. *An Apocryphal means by which men made themſelves wiſer than Chriſt and his Apoſtles, or the Purer Church.* We ſhall only propound this Queſtion upon this ſuggeſtion: If this be true, how comes it to paſſe, that all the *Arminians* and *Papiſhly* *affl'd Clergy* men of England are ſuch Zealors for a Liturgy? The thing is demonſtrably true, that it is ſo; let the Doctor answer this Queſtion by his next,

IV. But Thirdly, *A Liturgy* (he ſaith)

A Discourse of Liturgies,

is necessary for the holy Harmony and sweet communion of all Christians, as well in National, as Parochial Churches, whilst thereby they are all kept in one mind and Spirit, praying the same things, and cheerfully saying Amen to the same Praises and Petitions. Here is the old Fallacy still of *Verba elegantia, pro sensu simplici*. That all Christians have the same common wants, and ought to pray for the same things in the main, is to be granted, though as particular persons, so particular Churches may have renewing wants, not common to all (for which a Liturgy will not serve the turn) But is there any so simple, as not to understand, that the same things may be prayed for in different words and phrases? The Doctor here mistook his mark, he should have proved, that it is the will of God that Christians should maintain their communion in the use of the same phrases, letters, and syllables. And when he had done that, a Popish Priest should have improved his Notion, and concluded that because the one body of Christ should have but one tongue, and since the confusion at Babel, men in several Nations have spoke several Languages; therefore to the perfection of the Communion of the Church, there is not only a Liturgy necessary, but a Liturgy every where in Latine, that being a Language most universally known. The Churches external Communion lies in their keeping the same Sabbath, performing the same Acts of worship (of which Prayer is one) confession of Original and Actual sins, praying for the same mercies generally, &c. not in their saying

saying all the same words sure,

He tells us (fourthly) That a Liturgical Form is not only of great benefit, and comfort to the more knowing, judicious, and well-bred sort of Christians, but highly to their security, and to the holy and humble composition of their spirit in the worship of God, who otherwise are prone not only amidst the publick divisions curiously to censure, but scoffingly to despise, (By the way this is no Demonstration, neither of their Christianity, nor of their good breeding) yea, many times to laugh at, and at best to pity, or deplore, the evident defects and incongruities which appear in many Ministers odd expressions, and incongruous wayes of officiating, &c.

To reduce these many words to a short sum of reason, the usefullnesse of imposed Liturgies is here pleaded. 1. For the benefit of the most knowing, judicious, and well-bred sort of Christians. 2. To avoid the censures, scoffs, and jars of others. The Dr. hath not yet told us what benefit accrues to the former from a Liturgy, nor yet what solid grounds of comfort for them to feed upon, the want of which it may be is the reason, that if others guesse rightly, that take all the Professors of Religion that can but give any understanding account of the Systeme of Divinity, and live in any sobriety of life and conversation, and number them (taking their judgement as you go along) and it will be found, that ten for one are against any imposed Forms. On the other side, it is certain, that some others make it all their Religion: So it was

"A Discourse of Liturgies,

of old. That holy and learned *Oeculampadus* living in a Noble mans house, who yet was a Protestant, and would seem a forward man in the Reformation, complains of the slender regard the greatest part of the Family gave to him, and to his Ministry, in a Letter to his friend in these words, "Such a man (saith he) sent for me, "that I might publicly in the Church "instruct his Family in the Christian Religion, or rather feed them with the "words of Christ, who were initiated already. I counted it my chief duty to "make the Evangelical Law known familiar at hand to them, that so afterwards "they might of themselves proceed in the "true and sincere study of Christianity, "Peace, Meeknesse, Modesty, Charity, "Piety, Faith, and Confidence in God. "All the time of *Lent* that I was there, nothing hindred, but that I might every "day read a piece of the Gospel to them, "and expound it, and exhort them out of "it to the study of Godlinesse: But after "*Easter* it was less convenient; For the "Family was not at leisure to spend much "time at Church, their businesse did "so call upon them; and there are "some that are sick of the Church, if they "tarry there never so little while, *Plurique ut firme ubique mos est*, &c. Most people, as the manner is, *Amant quotidie audire, imo videre Sacrum*: Love to "hear, yea, to see service every day, yea, "to hear those things mumbled over, that "they understand not, to see the Ceremonies

monies, to be present at the Blessing, to
 commend themselves perfunctorily unto
 God, and so think they have been religi-
 ous enough of all conscience in that day
 wherein they have done this, *Quod sane*
exigui fructus est, & credo plerisque in-
rem conducibilis esset arare & texere; L. I. E.
 Which truly (saith he) is little worth, *dist. Oc-*
 and I am perswaded it were better for ma- *culamp.*
 ny to have been plowing, or weaving, or *& Zuing-*
 riving of L. gs. or doing any other work *lii. These*
 And (if they may be believed. nor is it *words*
 incredible) find more comfort in the *may be a*
 gy than in all the Promises of the G spel. *Glass for*
 the reason is, *Missi non morde.* For the *these*
Scoffs and Fears of such as are p^rssed with *times,*
 a Spirit of Perphannelle, 'tis hard to avoid
 them. Nor are we further concerned than
 not to give just cause to them to prophane
 the Worshipp of God; which may be done
 without a *Liturg*y, if the Governours of the
 Church take due care, that none but per-
 sons fit in respect both of parts and Piety be
 admitted to, or continued in the exercise
 of the Office of the Ministry.

V. But it seems this Master of our *Liturg-*
ical feast hath kept his best wine till the last,
 for he tells us, that a *Liturg*y is necessary, or
 conduceth at least mightily — *above all* —
 to the *edification and salvation*, as well as the
unanimity and peace of the meanest sort of Peo-
ple. Salvation and Edification in order to it,
 are great things, so also are *unanimity and*
peace, and doubtless by all just and lawful
 means to be endeavoured; But how shall a
 Liturgy conduce to these? Certainly, the
 Captain of our Salvation hath directed the
 best

Pag. II.

best and most proper means for the *Salvation* and *Edification* of souls, and we need not devise other than what he hath appointed; yet did he never institute a *Liturgy* nor the Apostles after him. He tells us, That a daily variety of *Expressions in Prayer or Sacraments is much at one* (to the *Vulgar*) with *Latine Service*, little understood, and lesse remembered by them; they are still out, and to seek, when a new Minister officiates, yea, and when the same, if he affects variety of words where the duty is the same. For the peoples remembering, it were worth the while to examine the *Vulgar* people, where a *Liturgy* is constantly used, how much they remember of it? If the Doctor would do this, he might possibly be convinced, that a *Liturgy* is not such an *effectual means* to imprint *Divinity notions* in peoples memories. As to the peoples understanding, the reading of the *Liturgy* signifies as little; if the furious Zealots for *Liturgies* amongst the *Vulgar*, were examined of their sense of the *several phrases*, they would make a wild Interpretation. It is not the using of a *Liturgy* will bring people to such an understanding, the *Body of Divinity* is as necessary to him that would understand a good Prayer (whether it be a stin'd Form, or no) but their understanding of a good Catechism to be wrought in them by a frequent exercise of *Catechizing*; and when they once understand the Principles of Religion

Religion, they will easily understand a Prayer, (though they do not always hear the same words) where the Minister doth not affect a vanity and singularity of phrase; which if he doth, the *Governours of the Church* ought to restrain him, by admonition and other Censures. This is the way to make people understand Prayers, (whether the Phrase be the same, or divers) provided it be not phantastick and vain. By this it appears, that the *Bishop* hath said nothing to convince the world of any necessity of *imposed Forms*, nor yet of of any *expediency* in them. We have before offered enough against them, so that thus much may suffice to have spoken of *Imposed Forms* in the general.

CHAP.

CHAP. VII.

Supposing Forms of Prayer Lawful, yet every Form is not. What necessary, or reasonable to be found in publick Forms. Doctor Gaudens unhandſom and false Representations of Miniſters refusing to uſe the Common-Prayer.

I. **F**ROM our former Diſcourſe, every intelligent Reader will eaſily conclude, that we have neither aſſerted it unlawful to compoſe a *Form of Prayer*, nor yet to *uſe it*, either in *private* or *publick*, nor yet to *impoſe* it upon ſome: All that we have queſtioned, is the lawfulness of impoſing *Forms of Prayer* upon all *Miniſters*; as well thoſe whoſe gifts are eminently known, and their diligence and conſcience in that duty ſufficiently experimented, as thoſe who either through *Ignorance* or *Lazineſſe* are not fit to be truſted, without ſuch a guide in the publick ſervice of God. Nor do we think it impoſſible that a Miniſter of eminent gifts, through ſome bodily, or ſpiritual diſtemper, may poſſibly be ſo out of courſe, that he may lawfully enough help himſelf with a *Form*: but becauſe a *ſtall* may be uſeful for an *old withered body*, and for a *vegete and lively body*, that hath accidentally

cidentally got some *Vertigo* in his head, or wound in his foot, it will not therefore follow, that it is reasonable, that it be enacted, that none should walk without it.

II. But certainly in reason, those Forms which should be either publicly or privately used, should be such rare Patterns of Prayer, as might justly commend themselves to all ears, as containing full confessions of sin Original and Actual, full Petitions for spiritual and temporal Mercies, for our selves and others, as also proportionable Thanksgivings, and all these expressed in Scripture phrases, so ordered and couched, that the hearers may be convinced, that there is nothing contrary to the Will of God in them, nor any momentuous thing, by Gods Will allowed us to ask, which is omitted. It is also reasonable, that such Forms should be so worded, so every way circumstantiated, that no sober ear could be offended at them, all conscientious Christians might say *Amen* to them, and if any should be needful to plead their cause, he might have more to say, than that jejune commendation, *Nothing can be said against them but may be answered, nor found in them but what is capable of a very good sense.* These are lamentable commendations for Forms of Prayer to be imposed upon a Church, full of holy, learned, and godly Ministers and People, who cannot be cheated into a blind belief, That they are the best, because such a man said so. And no private Minister must presume to rate his private abilities above the Shewel of the San-

A Discourse of Liturgies,

Query; From whence will easily be concluded, that supposing it lawful to use *Forms of Prayer in publick*, yet it will not follow, that it is lawful to use *every Form* that shall or may be tendered to us, but such only as for matter, manner, and circumstances, shall appear to us agreeable to the Word of God.

III. We say, 1. It must appear to us, that the *matter of those Prayers be such as Gods word allows us to ask of him*; otherwise we ask not according to his will. 2. That the *mode and manner* of Praying prescribed, be such as Gods Word alloweth, either by expresse Letter of Scripture, or just consequent. 3. That no *appendant circumstance* make the use of them unlawful, which as to the matter and manner are lawful enough. For none is so ignorant, as not to know that in matters of practice a thing may *ex accidenti* be unlawful, which is not so *per se* or of it self.

IV. This now bringeth us from our general Discourse concerning the lawfulness or expedience of any Forms, to a more particular consideration of the particular Forms of Prayer in the *English Liturgy*, according to the Copies now Printed and sold: (For Is it what those were that were established by Acts of Parliament) we cannot tell, and therefore must restrain our Discourse to that *English Liturgy* only, which is ordinarily to be had in Stationers Shops, and at adventures from thence transmitted to many Churches,

V. And we cannot but take our selves concerned

Concerned a little to speak in this case, when the Bishop of Exeter thinks fit to brand all those Ministers that are willing to accept His Majesties most gracious indulgence, and to forbear the use of the Common-Prayer; as also all those sober persons, that are not so fond as his Lordship of it, with restiveness, inexcusable morosenesse, an antiliturgical humour, peevishnesse, ingratitude, schismatical petulance, pride, such as only fancy they could mend some words and phrases in it, or put some Alliegies to it, such as sacrifice their judgements to their Credits, yea, and (he had almost said) Consciences too; such as stand in need of it to help their frequent infirmities, restrain their popular and insulting levity, to let bounds of Discretion, Decency, charity, and Piety to their extravagancies; and y brands their powrings out of their souls to God, (without the Common-Prayer Book) with the ugly Notions of flut, dull, and underwout, deadly tedious, of a confused length, like a Skrin of Tarn course and snarled, sometimes so dubious, between wind and water, sence, and Nonsense, faction and sedition, boldnesse and blasphemy, &c. Is it not time when this Gentleman thinks y not fit to speak all this, with much more such stuff, in the Syriack Tongue, but upon the Walls, in the face of all Israel in the English Tongue, to make some reply, to let both him and the world know, That though we have not so learned Christ as to render reviling for reviling, nor dare pretend to an ability to give the Bishop word

A Discourse of Liturgies,

for word, of this nature, but shall willingly allow him *proctasie* in that Art and Practice; yet we do humbly conceive ourselves able to give some reasons of our present forbearance, which may possibly be judged *good and sufficient*, if the Reformed Churches may be our Judges, and not such of our Brethren at home, whose only desire is to have an occasion against us, and know not how to find it, but in those things which concern the worship of our God.

VI. If, indeed, any of us have *heretofore* used it, and are still satisfied in our Consciences both of the lawfulness and expediency of it yea, and were disposed immediately to have used it, before the Declaration of His Majesty came forth, in case we had been required to it according to Laws in force, rather than for default to have been punished (as the Bishop suggests, p. 4.) Or if any of us thought the iterated use of the *Lords Prayer*, the daily repeating of the *three Creeds*, the *ten Commandments*, the *Confession of sins*, and the *Church-Catechism*, not only *wholesome and convenient*, but also *necessary*, (as he hints p. 2.) and that in the *Common-Prayer-Book* there are only some *verbal defects*, obsolete words, &c. that need emendation and we have only forborn the use of it, because His Majesty hath had a *compassionate eye* to some mens infirmity, then indeed the forbearance of it, as to such Ministers, may be judged what doth not become judicious sober men; but not knowing any such, we cannot but look upon these as most false and unworthy suggestions, designed to no other purpose

purpose, than to beget in His most Sacred Majesty an ill Opinion of *able and Conscientious Ministers*, who (as shall God willing hereafter appear) have other more grave and momentuous Reasons to assign, why they have forborn the use of it, not only in whole, but in part; yea, though possibly they formerly have used it, it not being impossible that either something may have intervened since their former use of it, which may have rendered the same practice now in their judgements unlawful, or that upon the fuller disquisition of the questions about the use of *Imposed Forms* in the general, or these in particular, they may be convinced, that their former practice was their error, not after conviction to be returned to.

VII. We shall therefore speak, that we may both free our selves, and before the world excuse those of our Brethren, who are of the same mind with us, either in whole, or in part, leaving what we shall say to be duely considered by all sober Christians, and submitting our selves to the candid judgement of such persons as shall desire to make a judgement of persons and things, according to a Rule of Righteousnesse and Reason.

CHAP. VIII.

The first Reason of divers Ministers not using the Common-Prayer. Their dissatisfaction as to the imposing of any Forms Universally. Divers reasons of that dissatisfaction.

I. **I**T is not clear unto us that it is lawful for all persons, and at all times to limit themselves by any stinted Forms of Prayer. Where God hath given a gift of Prayer to his Ministers, we cannot but think it is their duty to improve, and use it, if indeed God hath denyed that gift unto any, or by his providence any way hindereth the exercise of it, we (as was said before) do not doubt but such persons, or any persons at such times, may help themselves by a Form; but where God hath given any that gift, we conceive it is a manifestation of the Spirit given him to profit others by, and that he is defective to his duty, that doth not use it to that end; we are yet to learn, that it is not as lawful to impose Forms of Sermons upon Ministers, as Forms of Prayer; Both of them are lamentable restraints put upon the gifts of God bestowed upon his Ministers, to that very end, that by the use of them they might be profitable unto his people.

II. We

II. We are sure it is the *unquestionable duty* of every one that prayeth, to do it with the *highest intension of mind imaginable*, and with the *greatest fervency of Spirit*, and that it is not lawful for any man in prayer, to allow himself in any thing, which may either divert his mind from the most *fixed contemplation of God*, or *intention upon his duty* or which may any way cool the *heat*, and *fervency of his Spirit*. We cannot be induced to believe that any one can possibly so keep his soul *fixed upon God*, or *so intent upon God* while he reads a Prayer, as while he *speaks* it from his own conception; we find by experience (not to determine positively of the frame of other persons Spirits) a great difference in the intension and fervency in our Spirits, when our words in Prayer are directed, and determined, by the *inward heat, fervency, and affection of our hearts*, from what is, when our words are determined for us by other men, yea by our selves before the time of Prayer, we humbly conceive, that every Christian stands bound, not only to look that there be an habit of fervency in his heart, which at all times should dispose it to duties of communion with God, but that a particular fervency should attend the *Act of Prayer*; If we durst boast of the former, yet we find the latter certainly hindered by a prescribed Form, and we do believe this may be experienced by any persons speaking to a man for his life; we do not think it possible for any man to have, or shew the like *affection and fervency in reading a Speech* which another hath made for him, no nor

A Discourse of Liturgies,

in what he hath made for himself, before that time; as he may by such words as the present sense of his condition in that moment of time shall dictate to him: nor have we ever heard of any *Malefactor* at the Bar that brought his Speech for his life in a Form, if he did, we believe there was (even by the hearers) discerned a vast difference betwixt such speeches, and such as a person speaks at that time, to whom a lively sense of his condition, dictates words in that hour,

III. Not can we believe, that any Minister playing in any Form *useth so rational, and experimented a means to affect his hearers hearts, as he who useth none.* As in preaching there is a certain lively efficacy of the voice which every hearer discerneth, more in the Preachers speaking *ex animo*, than from his reading a Sermon, which is past denial evidenced, though it be not so easie to say what it is. So that a Sermon, yea an ordinary Oration so spoke, moves and affects the hearers, infinitely more than a sermon, or an Oration read out of a paper (though it be never so well starcht up with Oration, and set out with the highest advantage of an Oratorial reading tongue) so we believe, and find it in the matter of prayer; and in very deed, the reason of this we conceive lyeth much in this; because the Speaker himself is (discernably) not so much affected in reading, as in speaking. 'Tis one thing for the heart and affections to precede the action of the tongue, and to set it on work; another thing, for them to follow

the

the tongue, and be commanded by it.

IV. Speaking is an immediate Act of the Tongue, but commanded by the Soul; the Tongue is but the Souls Organ, by which it exerciseth that power which God hath given it, and it cannot be so well performed, as when the Soul that directs, performs its work by dictating immediately to it. So that much of the Spirit and Life of prayer is lost, in praying by Forms.

V. Nay lastly, (to adde no more) if there were nothing else in the case, we should think it very disputable, *whether it be lawful for us in the publick worship of God, especially as to the momentous acts, and parts of it, to do that for which we have no command in the word of God, no president, or example*; and we cannot but think, that the holy Psalmist's variety of prayers, and the variety of prayers which we find used by the several Saints, and holy pen-men of Scripture (none of which as to words and phrases agrees *per omnia* with another) should rather teach us, that when we go unto God in prayer (observing the general rules of prayer laid down in the Scripture) we should take unto us words *de novo*; as God shall put them into our hearts, than borrow words from others, hardly fitted to our hearts, or present necessities. If any have nat ability to do it, we conceive it is his own fault, and it were far more consonant to the rule of Gods Word, that such should be removed from Gods Altar, then that the gifts of God bestowed upon others for the benefit of his Church, should be re-

strained for their sake, which we think would be something like his act, who cut the man fit for the bed, because the bed was not fit for him. Certainly; in all congruity of reason, if the Church be *perserved*, and must needs continue so, with a generation of men, who either through ignorance, or through a woeful neglect to *stir up the gifts of God in them*, cannot pray without a book, and for their sake, a *Liturgy*, or *fixed Forms in prayer* be necessary, yet from hence cannot be concluded any *lawfulness*, much less *necessity*, that those, to whom God hath given other abilities, and another spirit, should be obliged to use it, or that it should be imposed upon them.

CHAP. IX.

CHAP. IX.

The Ministers second Reason, drawn from the disputableness of the lawfulness of using any Forms of humane composition, formerly defiled, by use in any Idolatrous service, conjoynd with the scandal of many Christians arising upon that account.

I. **B**UT suppose we were satisfied, that it were lawful for Ministers of the Gospel to use *Forms of Prayer*, and that at all times, and that this were no stifling of the gift of prayer, no diversion to the intention of our minds, nor abatement to the fervor of our spirits, nor to the affections of our people (to do any thing apertly tending to any of which, is simply unlawful) yet there are particular reasons which appear to us cogent enough, as to the restraint of us from the using of this form.

II. We cannot but have some doubts whether it be lawful for us in the worship of God by an *off* *source* to offer any thing to God (of meer humane composition) which hath been once offered in an idolatrous service, especially when our Brethren say unto us, This hath been so offered; That the worship of the Church of Rome is idolatrous.

A Discourse of Liturgies,

trous, grossly idolatrous, we hope no sober Protestants will deny, their Veneration of Images, Adoration of the Eucharists, Invocation of Saints are all Idolatries. Some of these are done as oft as their Mass-book is used; so that their worship, toties quoties, as it is performed, is idolatrous, though not in every part, yet in the complex.

III. We do observe how some Prelatists since this point of the Idolatry of the Church of Rome, they can grant (with much ado, we believe) That the worship of the Church of Rome is in some sense Idolatrous; what their sense is we cannot tell; nor care to enquire; we believe, that, except some few Pagans who might terminatively worship the Sun and Moon, as thinking those noble Creatures were the very first movers and principles, That never any Heathens were guilty of more stupid sottish idolatry, than the Papists are. For (let vain persons talk what they please) it will never enter into our thoughts that either the Jews, Jeroboa, or Mahal, thought their Images the first principles of life and being, (such as reason teacheth to that all God must be) nor yet that the Egyptians,

— quibus nascebantur in hortis
— Numina.

(who worshipped any plants, or any thing, from which they had good or hurt (thought that these things were God. They only dreamt that God was *Anima mundi*, the Soul

Soul of the World, informing every living thing, and worshipped an *unknown* God in the Creature, or by some created Representation, (which is yet grosse and accursed Idolatry) and such is the Papist Worship.

IV. We are not so silly, as to think, that the *holy Scriptures* (dictated by the Spirit of God) or any thing else of *purely Divine Institution*, is capable of corruptions, and therefore cannot but with some laughter read the Argumentations of them, who argue, that if we reject the *Liturgy*, because the idolatrous Papists used it, we must also refuse the Scriptures, and the Lords Prayer; these are but toys, to blind common people, who cannot see to the bottom of an Argument. The holy Scriptures are incapable of pollution by any idolatrous service.

V, Dr!
Causabon
on the
Lords
Prayer.

V. Their answer is as silly, who tell us, that then we must use none of our *Churches*. When we offer up *Churches* to God by any *rational act* we will consider of this frivolous answer, which indeed may concern them that dream of a holiness in them, by reason of *dedication* or the like: it concerns not us, who only use them as convenient places, in which we meet to serve God, and believe them no more holy than any other places, though the Law of Nature obligeth us to keep and use them decently. We do so by our Parlours where we converse with our friends.

VI. Prayer is a piece of Gospel Sacrifice, and by a rational act of our souls to be offered

A Discourse of Liturgies,

ferred unto God, now whether it be lawful for us, when *the Earth is the Lords and the fulnesse thereof*, whereas God hath given us an ability, to speak words in another form; to take those very forms, and to offer them up to God in true Gospel worship, which have been offered in an idolatrous service (though the matter of those forms be not idolatrous) is to us a great doubt, nor can we be satisfied in the lawfulness of it.

VII. The ground of our scruple is in that known Text 1 Cor. 10. Where the Apostle treateth concerning the lawfulness of eating meats, that had been once offered to Idols. He determines as to a double case. 1. That it is not lawful to eat such meats in an Idols Temple. 2. In case it be sold in the shambles, and we know it not, he determines, that we may buy and eat it. But in case our Brother saith unto us, this ~~has~~ been offered to an Idol, he saith, Eat it not. So that our Brethrens scandal upon such a foundation is to be avoided by us, he gives the reason, because there is other meat to eat. *The Earth is the Lords, and the fulnesse thereof*,

VIII. For our part, we are not able to fashion a reason, why a form of words fitted up for use in prayer, should not be lyable to the same corruption, and pollution that a dish of meat fitted for natural use is: or why it should be unlawful for one to eat the latter, (if once offered in an idolatrous service, our Brother minding us of it) And it yet be lawful to use a form of words

or Forms of Prayer in Churches, &c.

in prayer (so formerly used) when our Brother is so scandalized.

IX. We are aware of what the *Dos.* of *Aberdeen* find it old to prove that the scandal of brotherhood, weighs light, when it is in the scale with the command of Authority. There may something be said for their *Affersion*, where the scandal is merely passive, and hath no foundation in re, only men are offended, because they are offended; but where the scandal is such, as is so far allowed by Scripture, that a *Negative precept* is given upon it, *eat it not*, we are not so easily a faith, as to believe what they say, when Gods word saith, *do it not*, Man cannot oblige our Conscience to do it, he may oblige us to suffer, but not to act; and that this is the case is evident. Our Brethren say to us, *These Forms have been offered up in an Idolatrous service*, and we know this is truth,

X. The *Bishop of Exeter* is mistaken therefore in suggesting, that we to bear the using of the *Liturgie* out of a little point of reputation, amongst some people (rather weak than wise, and to be pitied more than imitated, and he shews little charity, or candor in saying, we sacrifice our Judgements (not to say our consciences) to our Credits, and out of a fear or loathsomeness to offend some people, whom we might easily convince and satisfy as well by our examples, as by arguments, &c. This is not spoken like a tender and a good Christian. We hope we can say, we value our reputation at a low rate in comparison of our duty. Nor do we

think

A Discourse of Liturgies,

think *non-conformity* the way to credit now, but that our peoples souls (of which we confesse we are tender) are *more weak than* *wife*, we cannot say. Wisdome lies in avoiding sin, yea, the least sin, and *all appearance of evil*. That here is an *appearance of evil* no reasonable person can deny, it is not so clear that we may do that as to *forms of prayer*, which the Word expressly forbids us *as to a piece of meat*, nor is it so clear to us, that we may *obey man*, in any case, where the Word of God saith as to the thing commanded: *Do it not*.

XI. In the mean time we think those *are to be pitied*, who had rather that their brethren should be all *persecuted, imprisoned, banished*, together with those *thousands of godly people*, (who cannot in conscience worship God *with these forms*;) differences in the Church perpetrated, and that so many thousands of sober people, should have such a temptation, to entertain hard thoughts of their Magistrate, &c. In short, who had rather confound *Heaven and Earth*, and *scandalize all Christians* in the World, than lay aside *forms of prayer* of pure humane composition, and that in most corrupt times, and only retained upon the *reformation* to quiet peoples spirits, and which (in their own confession) have for 6. or 70. years before the Reformation, run through the filthy sink of the *Romish Synagogue*. When God hath himself told them, *That the Earth is his, and the fulness thereof*. And therefore expressly charged us not to use a piece of meat once offered

or Forms of Prayer in Churches, &c.

offered to Idols, when our brother tells us
it hath been so polluted.

XII. But it may be some of our Fathers,
or Brethren (what ever a company of us
Puritans do) do not think the Church of
Rome an Idolatrous Church, nor her Wor-
ship *Idolatrous*, we have heard of divers
that have lately questioned it. We con-
fesse for those *Protestants* that are of that
min^t, our Argument upon this head signi-
fies little to them, but we are of another
mind in the principle, and therefore 'tis no
wonder we have different thoughts of the
Consequents. In the mean time, those
who believe the Church of *Rome Idolatrous*;
have reason to think of this Argument:
Those who judge her yet an *undefiled Vir-
gin*, we suppose may have a desire to be
married to her, And we shall hardly be able
to forbid the Banes.

XIII. When the *Bishop of Exeter* can
satisfie us, That the *worship of the church
of Rome in the whole Complex is not idola-
trous*, Or that it is lawful for us, to take
*Forms of Prayer of meer humane composition
so used in an idolatrous service, and yet con-
tinue them in the true worship of God.*
Gods word saying to us, as to meat so used,
Eat it not. Or that it is lawful for us to tell
our people (when they come and tell us,
*Sirs, They say this is taken out of the Masse-
book, will you use it?*) No brethren 'tis not
taken out t'er, when we know it is. I say,
when his *Lordship* can satisfie us in these
things, he may then conclude (which as
yet he doth very uncharitably) That we
might

A Discourse of Liturgies,

wight easily convince and satisfie our people, as well by our Examples as Arguments. Our people are a plain kind of Country people, that are not to be satisfied with a *flaunt* tant of high words they have their Bibles, and having so plain a Scripture by the end, as that of 1 Cor. 10. 28. *Eat it not*, they choak us with such things as these. Is not the Romish Church Idolatrous? Have not they used the same Forms in their Idolatrous Devotion? How can you then use them without Gu? So that we profess we cannot answer them. We desire the Bishop of Exeter would do it plainly and solidly.

CHA

CHAP. X.

The Ministers third Reason, Because they have sworn to endeavour a Reformation in worship, and to endeavour to Extirpate Superstition, and what hindereth the power of Godlinesse.

BUt further yet to let the Bishop know, that it is not out of a meer *Anti-Liturgical humour* that some of us (taking the advantage of his Majesties Declaration, and laying hold of his Grace and Favour in it) do not yet meddle with the Book of *Common-Prayer*. We desire his Lordship to consider; *That we have taken the Covenant*, and are afraid to bring upon us that vengeance, which we are sure first or last will follow perjury. If his Lordships *loosing St. Peters Bands*, could have loosed our *Consciences* from that, we had been a step nearer than

APpeare, but we observe no truth of Divinity in the *Principles*, which his Lordship, and others, have laid down; from which they would conclude, that the bond of that *Covenant* is dissolved; we also discern his Lordship, and the others abundantly answered by *Mr. Croson*, and *Timoreus*, and could wish that when any of them write again upon that Subj^t, they would not only assert positions, but give their reasons which may e-

vince the truth of them, or else annex some Scriptures to prove them; or at least tell us, what Divines were ever of their mind.

II. We have in the Covenant sworn to endeavour a *Reformation of the Church of God in England, in worship according to the word of God, and the example of the best Reformed Churches.* We think the *worship of God in England*, is, as to the *Rule and Form* of it, expressed in the *Common-Prayer-book*, and the *Forms of Devotion* there expressed and imposed: We cannot find that either according to the *word of God*, or the *example of the best Reformed Churches*, it is lawful for the Ministers of the Gospel to tie up themselves to *Forms of Prayer*, nor that such practise is commended to us: Nor can we conceive how the use of the *same Forms of worship* should be a *Reformation in worship*. Nor (possibly) is it clear to every one, that there is nothing in those *Forms of Worship* favouring of *Superstition*, or that the use of them is consistent with the promoting of the *power of Godliness*; at least, that it is a due means to promote it, all which we have solemnly sworn to *endeavour*; and surely that *endeavouring* to which we are sworn, will at least oblige us not to do any thing to the contrary.

III. Into which *Covenant* many Ministers of the Gospel having entered, since they used the said *Forms of Prayer*; Something may be said on their behalf, disobliging them from a return to their former practise, though in these last 20 years time, they have learned nothing from the many books

published to the world, examining the said Forms in special, or offering arguments against imposed Forms in the general, convincing them of a former inadvertence and error in practise. If they then looked upon the use of those Forms as indifferent, surely the Oath they have taken puts it into another capacity. If they now judge the use unlawful, (it is no great wonder, considering how much light hath shone upon the world in that space of time, that some of their judgements should be altered) the Bishops charge of Schismatical petulancy, restiveness, morosity, &c. cleaves not to them.

IV. If the Bishop sayes they had before subscribed to use it: According to his Lordships Doctrine, and some others of his mind, forced engagements signifie nothing. It is true the Godly Ministers of England are of another mind, they believe, though they were under a force, (either they must subscribe, or lose their livelihoods, yea, lose the exercise of their Ministry) yet they are obliged by their Act, in case it doth not appear to them, That it is sinful for them to do what they inadvertently set their bands to; But that is the case. Besides, though they cannot think that any Earthly Power can discharge them of an Oath made to God, yet they believe that the Parliament of England can discharge them of an Engagement entered to an inferiour Magistrate, and by Oath again bind them to do the contrary; and that's the case again.

V. If any say, That the Ministers of England

A Discourse of Liturgies,

land are bound by the Law of England to use the Common-Prayer-book. Besides that it is a great question how far the Laws of a Nation can oblige the conscience in matters of Divine Worship, and most certain, that they cannot oblige any mans conscience; to do any thing in the worship of God, that is, either directly, or by consequence forbidden there, we make it a great question whether the Common Prayer-book be established by Law or no, and believe the contrary. That the *Common-Prayer-book* 5 and 6 *Edw. 6.* with some alterations made 1 *Elz. 2.* was so established we know, but what that book was, or where it is, we cannot tell; it is apparent that the books ordinarily walking up and down are not so established.

VI. Suppose it were, we do not think that this is pleadable in the case, against the *covenant* agreed by *Lords* and *Commons* legally assembled in Parliament, and so far ratified by the King as unquestionably in conscience would suffice to discharge any that shall keep it; (though contrary to some former *Act of Parliament.*)

VII. Nor can it enter into our thoughts, that the *Parliament*, or any Power under Heaven, can by any future Act, discharge us from the obligation of an Oath; for our parts, those *Divines* that talk any such things, seem to us little acquainted, either with the Word of God, or with the Nature of an Oath. Not with the former, for God expressly *Numb. 30.* determines the Oath established for ever, if the husband of the

the

the wife, or Father of the child, either at first consented, or did not presently dissent; he hold his peace; nor with the latter, for all Divines determine it, in the power of men to engage men in an Oath to God, but not in their power to discharge them again, because the Oath makes us debtors to God, and it belongs to God alone to discharge us; which especially holds, where the matter of the Oath is such as Gods Law required, and for which an Oath is only a security, and certainly such is the matter of *Reformation*, and the rooting out of *Superstition*, and the promoting the *power of Godliness*. The Powers of the world in such a case may contract guilt to themselves by forcing such as fear an Oath, to *suffer*, because they durst not violate their Oath; but they can never lay hold on mens Consciences by any Act of that nature, so as to make them sinners, if they do not *actively obey*: Nay it is far better in such cases, and in all cases, to *obey God*, rather than men.

CHAP.

CHAP. XI.

Other Reasons why divers Ministers are not satisfied, as to the use of the Book of Common Prayer.

I. **C**ertainly in reason, if an *Liturgy* or Form of Prayer be commended to any Church, it should be such a well composed, and completely digested Pattern of Prayer, as should contain in it the sum of all things to be ordinarily *confessed* or *begged*, or for which *thanks should be given*; and this drawn up, in such plain expressions, as should be obvious to every hearer, and yet to handsomely, as should reconcile the hearers reverence and attention to it. The *Confession* should be of the guilt of all *Original sin*, as well *origines* as *originatus*; the guilt of *Actual sins*. The *Petitionary part* should consist of *Petitions*, for a *light and sense of sin*, *Faith*, *Justification*, a *sense of it*, *Regeneration*, &c. And all these should be in such a Form, as no Hearer should have a reasonable Exception to.

II. Thus we are sure it would best fit two (if not the only) ends for which there can be any pretence of the necessity of a Liturgy. 1. The *acquainting of people with the Doctrine of the Church*, as to things necessary to be believed, and the *prevention of Errours*. 2. The *helping the*
weakness

weaknesse of ill accomplished Divines, who are not able *ex tempore* to pray in a Congregation, by which means possibly their people never hear a just *Confession of sins*, nor put up perfect Supplications.

III. Now it is possible that if the Bishop of *Exeter* (who hath indeed a rare Art at words) may have liberty to comment upon our *Liturgy*, he may prove, that such as understand as much as himself, may from our *Liturgy*, fetch such a perfection of Form, and by Arguments and far fetched consequences, make out all these; but surely none can say, that take the *ordinary Prayers* appointed to be read every *Morning Prayer*, or *Evening Prayer*, they do contain all things requisite to be *confessed* or *petitioned* for, in so plain and familiar expressions, that ordinary people can understand, that in those Prayers we confesse the guilt of *Adams sin*, *original sin*, &c. or *petition* for such things, as are absolutely necessary: Nay we believe that if they did, some that are great Zealots for the use of them, would not so well like them.

IV. Besides that the *matter of some things* in the *Liturgy* is not in our judgements so approvable; we doe not understand with what truth we can say to God *eight dayes together*, that he sent his Son to redeem us [as on that day] nor yet as to any one particular day. Nor yet how we can pray in faith to be delivered from *Lightning*, *Tempests*, and *sudden death*; we understand how we may pray in faith to be delivered from the evil of those *temporal judgements*, and from the judgements themselves (if it be the *Lords will*, &c.)

E

V. We

A Discourse of Liturgies,

V. We by experience find, that the *Form* of the Service prescribed in the *English Liturgy*, is such, to which the *Spirits* of sober people are no ways reconcilable; who cannot understand what foundation is either in Scripture or right reason, for the using *particular Prayers* for each day, or dividing the *entire service of God betwixt Ministers and People*, or for using so many *shreds or ends of Prayer*, or repeating the *Lords Prayer* so often. Nor can we our selves be more satisfied with it. Mr. *Sparrowes Rationale* in this case to us seems to have as little reason in it, as *Durantus* his *Rationale* hath for all the superstitious usages of the idolatrous Synagogue of *Rome*.

—— *Et cantare pares, & respondere parati.*

Neither of the Barrels have in it better Herrings.

VI. Now for us (being so graciously indulged by His Majesty) to scandalize all those people whom we must scandalize, seemeth to us not lawful, considering how tender St. Paul was of giving offence to brethren (how light a matter soever be now made of it) especially considering the observation which we make, which we cannot say is universally true, but as to our Congregations is generally true, and that is this; That many of the persons offended at our forbearance of the *Liturgy*, are not of the *stiff* but the looser sort of Professors, such as His Majesty hath

hath justly stigmatized in His Proclamation, as vicious, prophane and debauch'd persons, Drunkards, Tavern haunters, Health-drinkers, Swearers, not that they are all such, but ten for one we find to be such, and we as generally observe, That those of our Parishoners, who fear an Oath, who live chastely, temperately, and soberly, and by any Rule, are generally not desirous of the use of the Liturgy, where they have a Minister of any abilities: But where we have any persons, that give up themselves to strict exercises of Religion, that pray in their Families, exercise themselves in the Scripture, and have any great knowledge of them, we find them generally impatient of it: Now we cannot think it lawful for us, to scandalize the far greater number of strict Christians, that we may gratify a few others, in whose lives we find nothing, but what is far juster scandal to all good men, than a godly Ministers forbearing the use of the Liturgy can be to them.

VII. Especially also considering, that we see that that sort of people who are so zealous for the Liturgy, so dote upon it, that it is clearly become their Idol, they think there is no serving of God without it, no need of any serving of God but with it, With many people we see it demonstrably true, that if a Minister should never preach the Word of God, yet if he did but read the Common-Prayer, it would be enough. The Preacher makes their Heads to ache. Now we cannot judge it lawful for us upon this view of the state of our people, to refuse

them up in these conceits, which are hardly Christian.

VIII. Yet it might go far with us, if one of forty of those people that are so fond of the *Liturgy*, could but give us a reasonable account, why they desire we should pray by *Forms*, rather than *without*, why by *these Forms* rather than others. We do not think it lawful for us to satisfy the irrational humours of people, contrary to our light.

IX. By all this, the Bishop of *Exeter* may see, that we have something to say for our selves, why we do not use the *Liturgy*: Not to enter into a particular examination of the parts of it, the woeful Translations of Scripture in it, the irrational cutting of *verses* from verses, Chapters from Chapters, with a thousand other things, would we examine it in parts, which hath been already done by many: We profess our selves for these Reasons to forbear it, and to judge our selves obliged in conscience to forbear it. We acknowledge it in his *Majesties* and *Parliaments* power to punish us for that forbearance: If they shall think fit to inflict any punishment in that case, we acknowledge it our duty to suffer patiently, committing our souls unto God, as to a faithful Creator: In the mean time, we are humbly thankful to his *Majesty* for declaring, that none of us shall be punished for the not using of it, (at least not for a time.) We do not forbear because His *Majesty* gives us leave, but we forbear out of *Judgement* and *Conscience*, and bless God, who hath put
it

it into the heart of His Most Excellent Majesty, to forbear *punishing* of us for *Conscience sake*, as to this *matter of our God*. It is therefore a spiteful and odious representation, which B. Gauden hath made of us, which hath no foundation of *Truth*, nor *mixture of Charity*. God grant him better Interpreters of his actions, and requite him not according to his dealing with his Brethren, who desire to *fear the same God* which he professeth to own. *Happy is he that condemneth not himself in what he allows.*

We shall shut up this Discourse with a Summary Recapitulation of what Reasons are scattered in the preceding Sheets, justifying our practise in the forbearance of the use of the Common Prayer.

E 3 CHAP.

CHAP. XII.

A Summary Recapitulation of the Ministers Reasons.

I. **VV**E cannot believe that it is law-
ful for us, at all times, by li-
mitting our selves to a Form of Prayer, to
smother the Gift of Prayer, given (we
hope) to some of us, or to cool the heat
and fervency of our hearts in Prayer, or the
Afflictions of them that bear us.

II. Because we can find no Precept for it
in Gods word, no Pattern of it there, but
one (pretended) Form, that made by
Christ himself, although we doubt whe-
ther ever it were intended for a Form of
Prayer or no, and rather think it a direction
for the matter of Prayer; one Evangelist
saying no more, than *after this manner*,
Christ and his Apostles leaving no Record
of their using of it; nay few of the *entire*
phrases in it to be found in other Scriptures.
(Dr. *Cassan* in his late Book, is misera-
bly put to it to parallel the *phrases* of it, as
any indifferent Reader will judge) yet it
being holy Scripture, we doubt not but we
may use it in the Form, which is so short,
as we may easily get it by heart, and not
employ our souls (at our eyes in reading)
while they should be wrestling with God:
And the divine authority of it is such, as it
hath

hath another manner of influence on our Spirits in using (as all the Scripture hath) than can be pretended for any other Forms : And by the length of it , we easily understand, that it was never intended to be used without any other Prayer , to say nothing of many other Arguments might be used for that.

III. Because we cannot find , that *there was ever any Forms of Prayer used in the Church, in any part of it till 400. years (or very nigh) after Christ, nor any made (for more than some single Province) till 600. years, and then by that superstitious wretch Pope Greg. And not imposed till 800. years after Christ , when all manner of corruption was brought in; And we challenge all our Adversaries, to prove what they say to the contrary of this in any Christian Church: For what Dr. Cusabriz saith , of Forms of Prayer used by the Heathens to their Idols, and by the Jews in their most corrupted, depraved estate, it deserves no Answer.*

IV. Because we cannot *imagine any use at all of them , or any good they ever did , especially when imposed. They were first invented to cure the negligent and ignorant Clergy, to prevent Heresie and Schism ; We have shewed, that in stead of this, they have made an ignorant and negligent Clergy , that they are neither a Scriptural , nor rational means to prevent Heresie , that they have been the Mothers of Heresies, causing separations , and constantly brought forth dreadful persecutions, and will do so still in reason,*

A Discourse of Liturgies,

V. Because we cannot think it lawful in the worship of God, to use any Forms of Prayer (which are compounds made by men) which have once been offered in an Idolatrous Service (such as is that of the Church of Rome (Dr. *Caus.* saith nothing, in telling us, the Scriptures are in the Mass-book, they are no humane compositions, nor capable of defilement. Though in these Forms there be no Idolatry, yet they have been used in a Service grossely Idolatrous. There the Question lies; not whether we may use nothing which hath been offered to Idols, or in an Idolatrous Service? That's a soppery to dream: but, whether it be lawful for Christians in the spiritual worship of God, by a rational act of theirs, in devotion to offer up what is of pure humane composition, and so may be altered, and which hath been before defiled, by being offered in an Idolatrous Service abhorred of God. Let our Brethren speak to this Question, and leave speaking to other things, as our using the same Scriptures and Temples; For the latter, they know so did the Primitive Churches, which yet never used the Pagan Forms of Words. This is not to speak *ad idem*.

VI. Because we have sworn to endeavour a Reformation in worship, and the Extirpation of Superstition, and what is contrary to, or may hinder the power of godlinesse.

VII. Because of the infinite scandal which we must give some of our Brethren that durst not use it, and to thousands of our most judicious, holy, strictly living Christians, and

we durst not offend *those little ones*, though we dare leave our Ministry, if Authority will command one or the other.

VIII. Because we see the *number of those who are judicious, sober Christians who desire it, is very small*, but the generality of those given up to all manner of loosenesse, prophanesse, and debauchery, are impatient for it, and rest in it ('tis as the Papists Beads to them) and they care for no other Worship of God, and we conceive it far from our duty, to harden any in what we know is their sin and wickednesse.

IX. Because we are assured in our Consciences, *That very many of those in our ordinary Congregations who are earnest for it, presse the use of it upon no other account, than from a principle of malice against godly Ministers and People*, and desire it for nothing else, but that they may have a Weapon to destroy all religious persons by; this is evident by experience, when some Ministers have used some part, they are yet as zealous to turn them out, finding fault, they do not read all; then, he doth not wear the Surplice; he doth not pray the *Canon Prayer*; he doth not say *later service*. Nor can we get of them any reason why they desire we should use it, only it is *established by Law*, (which we cannot believe) if it were, we think in matters of Gods Worship something else must be considered.

X. Because the *Forms* appear to us very short of a perfect *Model of prayer*, full of *obsolete words, dubious phrases, and irre-*

sponds, & such a *Method* (though the whole) as is like to none in any *Reformed Church* in the World, nor any where to be *parallel'd*, but in the *Roman Missal*, nor any way suited to the *spirits of Christians*, nor to the *gravity of the duty*: We do not say this is so, but to us it appeareth so, and therefore it is *ἡμῖν κοινόν*.

XI. Finally, we do not conceive the *Importance and concern of words in Prayer* such, that there is any need at all, that *Forms* should be *starcht up for all to use*, those being best, which the best *affected heart* emiteth, and venteth, and which best affects the hearts of others: if all *Ministers* be not able to *pray decently enough*, (as to expressions) and *suitably enough*, as to the Matter, it is because the *Governours* of the Church take not that due *Cognisance* of *Ministers* abilities, which they ought to do before they *ordain* and *admit* them; or do not so watch over their Churches as they ought to do. Let then the Error be mended, by the greater *Care and Vigilance* of Church-Governours, not by the *restraining* the gifts of God bestowed on any, for the sake of some.

XII. This is the sum of our Apology, which we humbly submit to the judgement of all that are concerned in the great affairs of the Church, alwayes reserving to our selves further liberty of adding further Arguments or Exceptions, professing our selves most heartily willing to hear any Arguments of our Brethren, either of *Forms of Prayer*, to be universally imposed, or for these *Forms in particular*, to which we shall give

give a reasonable Answer, or yield our Cause. In the mean time, we protest against Dr. *Cassabons* uncharitable judgement of us; That *we do it to oppose our Brethren*. We can, we dare do nothing against the *Tenth*, but are ready to do all for it. But we dare not resist the Light of our Consciences. And if it be the Will of God, that for our Conscience sake in this thing, we be laid aside as *uselesse vessels*, we humbly submit to his pleasure, who is able of *Stones to raise up Children to Abraham*; and we shall pray that our *Brethren* may have nothing on our behalf changed up in their Souls in the day of Christ. In the meantime, what Dr. *Gardner* hath said, we will further consider in a few Words in the following Chapters.

CHAP.

CHAP. XIII

The most of Bishop Gaudens Arguments for the use of the Liturgy, examined, and shortly answered; some of them resorted, proving Violentum's in Logick.

I. **D**R Gauden hath so perplexed his Discourse with words, and been so careless of Method, that we have found it no easie thing to pick out his Arguments; we could have wished, that like a *Logitian* and *Divine*, he had proposed his Arguments strictly, and followed them closely: that we might have judged that his Design was with a *Strength of Argument*, in the *Spirit of meeknesse*, to convince us, over whom he provocatively insults, not meely to confound his Reader with a *non-significant Rhodemantado* of Phrase.

II. So far as we can gather, he one while argues for a *Liturgy*, by and by for this *Liturgy*, and for no other; for which he one while argues, from the *Obligation of the Law*, and her while, from the *Obligation of the Example of the Primitive Churches*, or of some *Persons now living*; By and by he urges the use of it from *Gratitude to His Majesty*

jesty, and from the contrary evidence of Ingratitude, Morosity, Peevishness, &c. in case of Refusal. One while he pretends an incomparable excellency in it, another while, the unblameableness of it; Anon he runs a descent upon the confusions of our Church since it was neglected. After this he tells us of the Necessity of it, the necessity of a Liturgy for the planting of any Church, this Liturgy, for the defending of our Church against Popery. One while he urgeth it, that we might be comfortable to our Prince; another while, that we may be loyal. He tells us of the Authority of the Church, as to Liturgy, Ceremonies, what not? He justifies not only the Forms of Prayer, but also the Method, the Responds, yea, the Musick, the Ceremonies, the Catechism in the Common Prayer-Book; One while he tells us, that men have served God day and night in the use of the Liturgy, yea, that he is perswaded St. Paul himself (had he been alive) would have used it; another while, he tells us, how some Ministers and People have bewailed the neglect of it.

*O quo te teneam mutantem Protea
vultu?*

The Dr. had made our work shorter and more methodical, if he had told us, which of these he accounts arguments in the case, and which he looked upon as strains of Rhetorick only, as to which we needed not to have troubled our selves with an answer; he

not doing this, we must examine them all supposing that the Dr. took all these for *conclusive arguments* in the case able to command reasonable and religious souls to this conformity.

III. For the pretended *Antiquity of Liturgies*, his Lordship may gather from what is already said, that we do not believe any such thing, nor hath he spoke one word to prove it, we living not in Pythagoras his School, have not learned to submit, to an $\alpha\upsilon\tau\omicron\varsigma\ \epsilon\phi\eta$, we desire him to shew us an authority for a *Liturgy* within the first three *Centuries*.

IV. As to what he saith, p. 2. that His most Sacred Majesty in his gracious *Declaration* hath not dispensed with the legal, moral, obediencial *Obligation*. We conceive he means the obligation which lies upon mens consciences to observe the *Civil Laws of the Nation*, we do not else understand his meaning.

If this be it, the Dr. hath two things to do; 1. To prove that the *Common-Prayer-Book* (vulgarly to be had) is established by any *Law of England*. (We heard it was openly denyed in the House of Commons in the last Parliament, and we cannot find any Law to that purpose, the Laws 1 Ed. 5. & 6. Ed. 6. & 1 Ed. are such that our Conscience tells us they daily violate the Law that read these books.) In the mean time we ingeniously confesse, That His Majesties Declaration as it cannot make an obliging Law, so it cannot dissolve the obligation of it: But where is the Law? 2. If it could be found,

how far doth it oblige any mans conscience? certainly not to any act of sin; if we thought we could use these Forms without sin, we should never dispute the Law in the case, but freely obey the least intimation of His Sacred Majesties pleasure.

V. For what he tells us p. 8. of the *example of the church* since the first Century, we can find no such thing. We have said enough to that c. 3. It is an empty unproved Assertion, though we know nothing but Gods word obliging our consciences, and are to learn that any examples oblige us (but those of Christ and his Apostles) and therefore for what he tells us p. 3. of some Ministers that have all this time *used the Liturgy*: Others that lately have *re-assumed the use of it*: it signifies nothing to us who live by the un-erring rule of Scriptures precepts and presidents. If others will sin, surely it obligeth not us to do so too: Though we dare not say they did, or do sin in it.

VI. He urgeth it upon us next from an ingenuous Argument, *viz. Gratitude to His Majesty for His indulgence*, To which we answer, that we with all humility acknowledge His most excellent Majesties gracious indulgence in it, and in point of gratitude, are willing to serve His Majesty with all that is dear unto us (our souls only excepted which we know he desireth not) in token of thankfulness to His Majesty, we are ready to part with any part of our *livelyhoods*, and shall in that vie with those who pretend most to His Majesty's service, (though many of us
in.

in several places have no benefit by His Majesty's Declaration, whiles some eager Lawyers and Justices still give the *Statutes in charge* against us, and cause us to be *indicted and prosecuted*, openly telling the people that the *Kings Declaration is no Law*, though they also know that there is *no Law for the Common-Prayer*) yet we have an experiment of His *gracious Majesties* good will to us His poor Subjects; and shall be willing by any way, which our Consciences tell us would not be sin to us, to let His Majesty know our gratitude. But we are sure that His Majesty is more charitable to His peoples souls than to desire that to expresse their thankfulness to him they should commit the least sin against God. And this is enough to excuse us from the Bishops rash charging us with *Morosity, Restiveness, Peevishness, Schismatical petulancy*, &c. with none of which men can be charged for any action which they do, or neglect, that they may avoid the guilt of sin before God, whether their Consciences inform them rightly or no.

VII. For the many Splendid words, which the Bishop useth p. 23. 31. to dazle peoples eyes at the apprehension of the *Excellency of the Liturgy*, they are of no use at all, for besides that if he would have made his words good, he must have proved 1. *That the Common-prayer hath in it a perfect Confession of such sins as all are guilty of, Original, Actual, of Omission, Commission, a perfect summary of things necessary to be begged of God for all; and a perfect form of thanks giving for mercies received,*

received, and all this expressed in most significant Scriptural Language, plain and affective expressions, and cast into a lovely and usual method, I say besides this, the Excellency of no form of words in Prayer, can commend it to be imposed universally, if such imposing be not lawful. But instead of this the Bishop gives us a parcel of fine words without a tittle of proof, and contrary to the general apprehension of all Reformed Churches, (who never speak it more than tolerable) and to the judgement of discretion; which the Protestant Religion allows to all private persons: so that this is but *κελεύει δόξα*, one Doctors opinion, which to us Protestants is not enough to make what he says, a probable Doctrine.

VIII. What he argues for it, from the invalidity of the exception taken to it, and the supposed unblameableness of it, signifies as little, for it is blameable enough, as a form universally imposed. 2. As formerly used in *an idolatrous Service*; and for many things which he never so much as endeavours to vindicate it from, though told him of old by Mr. Cartwright, the *Abidgement*; more lately by the book called *Necessity of Reformation*, by *Walter Pamel*, &c. besides what he speaks to, as to the point of Baptism or Regeneration, it is so without foundation in Scripture (for all know those two Texts, *Jo. 5* and in *Titus* have other and better senses, So contrary to the *Analogy of Faith* in the point of justification, Perseverance in grace, &c. and the Dr. hath said so little to clear

v. The Common-Prayer-Book unmask'd v. The Parallel between the Mass-book, and the Liturgy.

clear it, that those Exceptions will yet stand good; so will that as to the translation of the *Text in Ezek.* for none is so simple to assert, that we can as infallibly give the sense of a Text, and put it in other words with our additions, as Christ and his *Apostles*; And sure we are, the Text in *Ezek.* in the letter of it speaks no such thing as our *Liturgy* makes it to speak.

IX For what he urgeth as to the *disorders and confusions in our Church since the disuse of the Liturgy*, which he much comments upon, 7, 11, 14. It is no argument to evince the necessity or expedience of bringing back the *Liturgy* again, because not the want of it, but rather the too long having of it, was the cause in a great measure. For, 1. *In what Congregations were these confusions most ordinary?* Was it in those Congregations where the *Liturgy* was out of choice laid aside? which were furnished with godly learned Ministers? we appeal to the *Citizens of London* whether they took notice of any such *Extravagancies* in their Ministers? nor can malice it self so charge them. But there were two other sorts of Preachers, 1. There was an *old Set* who had so used themselves to the *Liturgy*, that they had lost *all their gifts*, and being restrained in the use of those Forms, and not having a *spirit or heart* suited to their work *could do just nothing*, 2. There was another set of *Lay-preachers*, and *raw young Students* got into Livings, many of whom were also corrupted in their judgements, and it is no great wonder some
of

of them should be justly chargeable. The question is, what such confessions there would have been, had none been admitted into Livings but such as were duly qualified.

X. Above all things we wonder, why a Form of Words in Prayer *at the administration of the Sacraments*, should be judged so highly necessary to be prescribed; for the Sacrament of the Lords Supper, as it is an Ordinance which requires the greatest *preparation*, both as to him that administers, and those *that receive*: So we cannot but think it very hard that any diversion should be offered to the Ministers Soul in prayer there, and *unreasonable* that he should do any thing which might either abate the *fervour of his own spirit*, or be less *affective of his peoples hearts*. For the Forms of Words in *Consecration and Administration*, we think it no way fit the Minister should vary a tittle *from the Institution*, where Christ hath left us words sufficient. Nor can we allow the *Liturgie's turning* the words to be spoken at the *delivery of the Sacrament* into a prayer, being no wayes agreeable to the Institution. The same is to be said as to the other Sacrament, only of an explicit enumeration of the chief heads of the Doctrine of Faith, (to which the Parents assent is required) be judged necessary, we think it warrantable, and should freely allow the Church to *prescribe a Form* there, and to enjoin the *observation* of the Scriptural Form of Words in both administrations to be used, and no other.

XI. As

XI. As to the desires of the *Learened and Judicious and Godly* of the people, which the *Dr.* mentions *p. 7.* We see no such thing, but the quite contrary, and dare almost venture it upon the *vote of such* in our Parishes; as are not guilty of noted *Debauchery*; and have any *Form of Religion* in their Families, and can give us a rational answer why they desire it.

XII. We do freely allow that no Minister ought to oppose his private *Spirit to the Spirit of the Prophets united*: but yet must maintain for every Minister a *judgement of discretion*, (which when we have once disputed out of the World, *Popery* will immediately succeed, and nothing remains but *blind obedience*) we do allow a due honour to some of those *Reverend persons* that had an hand in composing the *Liturgie*, and do think they did worthily in their *Generation*, according to that twilight of Gospel light, which immediately after a midnight of *Poppish darknesse* shone out upon them; We do allow them to have done *prudently*; respecting the state of the English Nation at that time, (*Rome* could not be pulled down in a day) but we also know, how imperfect their *Attainments* were, and how gradually they reformed their own judgement. It is sufficiently known that one of the most Eminent of them, (*holy Cranmer*) was one of them, who (at that time himself being a professed Protestant) condemned that rare *Martyr Lambert*, for denying the Doctrine of *Transubstantiation*. In the witness of which truth in *Queen Maries* dayes, himself

self (upon further light suffered Martyrdom. We believe he did both in the sincerity of his heart, and only mention this to shew, that those *Eminent lights* were not fitted to set a standing and perpetual rule to the Church in so great an affair as this is.

XIII. But if as the Bishop saith p. 3. *Neither piety nor policy, will allow the decomposing or dissolving the whole frame of the Liturgy.* And if as he tells us p. 12. *The Reformed part of Religion cannot be well preserved in England to any flourishing and uniform State, unless such Liturgy be authoritatively enjoined, and constantly maintained.* Then unquestionably it ought to be as he dictateth. And if as he tells us p. 23. *The Liturgy of England as to the main essentials of it in Doctrine, Devotion, Consecration, and Celebration, for matter, order, and method, be such as may not be named.* If (as p. 31.) *nothing can ever be seen comparable to this Liturgy, if it be nulled and destroyed, and if after it be reviewed, it be not by Law re-established, and authoritatively enjoined, Truth and Peace can never be established;* There's all the reason in the World that we should have it: better that those thousands of Godly Ministers and People, who cannot submit to it, should be banished the Land, than such evils come by hearkening to them, or such good things be hindred by their *non-conformity.* but let us search the bottom of this heap of words, and see what strength of Reason there is in them.

XIV. He gives three Reasons for his former

mer Assertion, That it is against piety and policy to alter it.

1. It would reproach the wisdom, and blemish the piety of the first Composers of it.

2. It would imprudently disparage the judgement and devotion of the whole Church of England.

3. It would much damp and discourage the present zeal and devotion of the greatest and chiefest part of this Nation, who are much pleased and profited by the use of it.

Ergo. The Alteration is against Piety and Policy.

XV. For the first, We would be loath either to reproach the *Paty*, or blemish the wisdom of the first Reformers; but we cannot understand how the one or the other should be reproached, by not imposing a Liturgy, or not imposing this Liturgy. Was the wisdom of God reproached by the disuse of the Ceremonial Law, which yet was an excellent Schoolmaster to bring the Jews to Christ? Or is the wisdom or prudence of William Lilly, or any other Master of Grammar reproached, because when the Boy comes to be Master of Arts, he no longer makes Latin by Grammar Rules, nor further useth it than at a pinch now and then? Certainly those first Reformers did like wise and pious men, with respect to their age, the Complexion of the People, the Abilities of the then Ministers. But if that we have not improved both in Reformation and in all Gifts, very much since that time (now

100 years) we have wofully abused our mercies. And it is the honour of our *first Reformers*, that by *their means who first translated the Service-Book* into English, &c. there are so many thousand Ministers to be found now in *England*, who are able to speak unto God before people, as well and orderly, as if they did read those forms. Is it not so to the *Schoolmaster*, who by dictating Forms of *Theams* and *Epistles*, and *Orations*, teacheth his Boyes to make as good, and better than his were, in nine or ten years time? Surely it were rather a reproach to the *Schoolmaster*, so to inure his Boyes to Forms, that when they are Masters of Art, they must still have Forms dictated to them, without which they can do nothing.

XVI. Nor would the *alteration of this Liturgy*, and not *imposing any*, blemish the *Judgement of our whole Church*, our *Kings*, *Princes*, and *Parliaments*, &c. Their judgement was excellent as to those times. In King *Edward* his time, the Clergy were generally *Papist*, and had been left to liberty, would certainly have used the *Mass*, or else such person, as were of mean parts, most of them *ingrate docti*, such as the necessity of those times required, because better could not be had. In Qu. *Elizabeths* time, the state of the Nation (at least in the beginning of her Reign) was little better; witness the Record which Archbishop *Parker* left, (and is yet to be seen in the Library of *Corpus Christi College in Cambridge*) of all the Ministers in his Province, and their several

several abilities, where are 20 *Anglice docti*, such as understood no Latine, for one that hath a Character for any Learning set upon him; this man was Archbishop in the Second year of *Qu. Elizabeth*. Undoubtedly it was an Act of rare Judgement for the Parliament then to impose *Forms of Prayer*, nor was it likely that suddenly the whole Nation would be reformed so well, that with any security or prudence, the Ministers could be left at liberty. Since the time of *Qu. Eliz.* no Parliament medled with it: King *James* indeed reformed it in part, and declared his Judgement for it. King *Charles* (of Glorious Memory) in His *Meditation* upon the *Liturgie* (though indeed he judged an imposed *Liturgie* lawful, and this as to the main very good) yet declareth His readiness to have consented to amend what upon free and publick advice, might seem to sober men inconvenient as to matter or manner, by which it appears, that His Majesty judged it capable of amendment both as to *Matter* and *Manner*.

XVII. But it is a great Riddale to us, how the amending of the *Liturgie*, and not imposing any universally, should damp and discourage the zeal of the greatest and chiefest part of the Nation, who find much pleasure and profit in the use of it. For if it be still left at liberty to them, if they please to use the old Forms, how is their Zeal damped or discouraged, by the liberty which others take? It is a fiery Zeal in men certainly, that must needs have all others to be of their humour, as to the use of *Forms of words* in Prayer.

Prayer. If by *zeal*, the *Bishop* means the *Fury of people* against those who durst not use those Forms, the God of Heaven more damp and discourage that zeal, which we are sure is not according to *knowledge*. If the greatest and chiefest part of the Nation be so zealous in this case, doubtlesse if they be left to liberty, people will generally fall in with those Ministers that do use it, and there will be an *ingenious conformity*, which is always best, for a little experience will convince the *furious ones* of this age, that Religion is a thing that must *instill*, not *intrude* (as *Beza* sometimes said) a thing to be gently instilled and commended, not bluntly and forcibly intruded and compelled. Our *Bishops* in this point may give counsel effectual to the *filling of Goals*, undoing of many thousands, and procuring their cries unto God against them, but never effectual to accomplish their designs, if indeed their designs be to bring all to an uniformity in this thing, but they very well know, that if it be left to liberty to Ministers, to use or not use the *Liturgie*, that experience will quickly make it appear, that the greater part of more knowing zealous people are not so ena-
moured upon it, as they proclaim them to be world to be.

XVIII. In the next place, he tells us, the *Reformed part of Religion* cannot be well preserved in England without it, to say *flourishing and uniform esse*. Immediately before, he told us, Religion could not anywhere be planted without a *Liturgie*: Both of these Propositions of equal truth. If Religion

could not be planted without a *Common-Prayer-book*, it is a wonder that the Apostles and Pastors of the *Primitive Churches* missed this only means; for what *Liturgy* was ever heard of in the Church for four hundred years after Christ? (the great planting time) if the *Reformation of Religion* cannot be preserved without a *Liturgy imposed*, or this *Liturgy*, alas for the Churches of God in *Scotland, Holland, France, Geneva*! If they have a *Liturgy*, how unlike is it to this, nor is it imposed, nor the use of it by penalties compelled; yet blessed be God, the *Reformation* in those Churches is no less perfect than ours, nor less firmly preserved: Let their *Confessions of Faith* be read, or their *Printed books* against the *Papists* be read and compared with ours, and let all judge: What singular thing then is there in the *Constitution* of men and women in *England*, that *Religion* in its reformed part cannot subsist without the authoritative imposing of a *Liturgy*, taken out of the *Roman Missal* as to the far greater part? Surely none will say, it is because the *Reformed party of England*, have a more reverend opinion of *Pope Gregory* and the present Church of *Rome*, than the *Reformed Party* in other Nations hath; This indeed were a shameful reproach to the Church of *England*. Let her enemies lay it to her charge; but let her true Sons spend their time in covering such nakedness. We must know the *Bishop's Reasons*, before we can believe any truth in this, especially when we know that those *Ministers* and people, who are most zealous

zealous against Popery, are most averse to this Liturgy.

XIX. The Bishop instanceth in the matter of the *Sacrament*, telling us, Popery can never come in while the Form of *Consecration* prescribed in the book of *Common Prayer*, which is most antient and excellent is used. We must ingeniously confesse, that some Forms of Prayer prescribed to be read at the administration of the Lords Supper, are very good and pious; but we are much of his mind, who said, *Nihil ego puto a quo vis prescriptum tam exacte quin addi aliquid possit, aut perfectius reddi a quo vis qui ministerio dignus, ad docendum vel movendum affectus, nam facile est addere inventis & prescriptis, & licet forte nihil exactius dari posset, tamen languet oratio, ubi non est verborum varietas nec prorumpunt affectus interiores orantis aut exhortantis libera in verba.* Nam ut afficiat auditores, oportet ipsum affici, non autem afficitur ut debet; qui semper eisdem verbis orat, aut exhortatur. It is an usual saying, and may be true enough, *Optimus orator non nondum nascitur.* To say that either for matter or phrase there was never any Prayers made like to those, and that no such can be made, are strange, extravagant, and hyperbolical expressions, by no means either to be justified or demonstrated. In short, those Forms of Words in Prayer are undoubtedly best for the *Speaker's* use, which come most from the intention of his mind and *servency of his Spirit*. As to other joyning with him, those are best; which most affect the hearers hearts. That

A Discourse of Liturgies,

these, or any Forms upon this account do so, is not demonstrable. For the *Form of consecration of the Lords Supper* in the *English Liturgy*, we cannot find any *to do so* it (which we think an *high Omission*) we do conceive, that the Consecration should be by *reading the words of institution, taking and breaking the Bread*, and then *blessing it*. We find only a form of Prayer for a blessing upon the Elements, and not so much as a Rubrick directing the Minister at that time to read the words of *Institution*, or to *take and break the Bread*. As for the words used in the *delivery of the Sacrament*, we find them (without any warrant from Gods Word) turned into Prayers: So that the Bishop might have spared the commending of this Part of the *Liturgy* where we think is a more considerable *Omission* of what should be there, than he can instance, in our *administration*, or then the omission of those words, *Receive the Holy Ghost in ordination* is, especially when we know no such power any Ministers have now to give the *Holy Ghost*, as the Apostle had, and can easily distinguish betwixt the Apostles ordinary Act in *Ordination*, and their extraordinary Act in giving the *Holy Ghost*; to the latter of which, none can now pretend. For the *Ancientry* of these Forms, we have shewed it before, they are not of age enough to speak for themselves, and to plead their *gray hairs* for their continuance.

XX. To say, That without the authoritative imposing of this, or any other Liturgy, Truth and Peace can never be established, is
irrationally

irrationally guessed, nor can there be any pretence for it: Certainly *truth* is far better preserved by a full and *sound Confession* of faith, in a *form of sound words*, in which all are agreed, and we should be content to read a short Summary of it every Lords day, to subscribe, own, defend it; that it should be subscribed and sworn by all *Commencers in Universities*, by all to be *ordained*, or *admitted into livings*, by all *admitted to Sacraments*; how an *imposed Liturgy* should do half so much; nay how it should do any thing at all to preserve truth, we cannot guess.

XXI. For *Peace*, we have had the experience of an hundred years to prove the contrary; sure we are that we may thank the *Imposing of the Liturgy* in former times, for all our *Brownists*, *Anabaptists*, *Quakers*, *Familists*, *Seftaries* of all sorts. Their Leaders first separated from the Church for the *Common Prayer-book* and *Ceremonies*, then set up for themselves and being themselves unskilful in the *word of Righteousness*, easily perverted others. And we are sure that there are now an hundred for every one that distasted these things in 1640. both *Ministers* and *People*; how the re-imposing should bring us to *Peace* poseth us to prophecy. It may bring many thousands of persons to ruin, for not conforming, driving them into other Lands, giving their malicious adversaries advantages to fill Prisons with them; but peace it can never bring,

XXII. We observe that all reformed Churches, where are no such imposing of Li-

turgy, have more plenty of able Divines (considering the proportion of the ground) more zealous defenders of Truth will fewer Hereticks, and Schismaticks, than ever that England had at any time when the Liturgy was most rigorously imposed. Nor is it reasonable to imagine that we should ever have any peace in the Church, if the former Liturgy be imposed, but continual separation from the Church, and violent persecution of those whose Consciences for the reasons aforelaid, will never allow them to use it.

XXIII. So that we humbly crave leave to retort this as an Argument against the Imposing, either this, or any other Liturgy. It's being inconsistent with the peace of this Church. And we most humbly beseech the most Excellent Majesty, the Noble Lords, and the Gentlemen of England, seriously to consider, whether there being no command in Scripture, nor particular warrant for any imposings of this nature, no president of the Primitive Church in any part for four hundred years after Christ, there being also such a plenty of Godly able Ministers in England; So many times ten thousand of Godly Christians, who cannot allow themselves in the worship of God by Forms of Prayer; and who have taken so great a scandal at these Forms in particular; and that for reasons above mentioned: It can consist either with Piety in them to enjoyn what is so highly offensive, (when St. Paul professeth so much render himselfe to his weak brethren) or with Policy, to enjoyn that in which they cannot

cannot but know that many thousands will be found who durst not actively Obey, but will think themselves bound to suffer? So that they will be constrained in pursuance of their honour (commanding such things) to erect Cruels, direct Persecutions of persons, only blameable in this matter of their God, and such who are ready by any *Aff* or *Oath* to secure their *Allegiance to His Majesty*, by any *Action* to expresse it, *paying tributes*, and *customs for conscience sake*; daily praying for all the blessing of heaven for His Majesty, and this with far more cordiality than others drink His Health. Or whether such proceeding be like to produce Peace in the Church, or rather everlasting divisions, animosities, and constant prosecutions of sober Christians, concerning the equity of which the Just Judge of the whole Earth, must one day enquire? And in the meantime these *Impositions* to be of no further considerable use, than to help ignorant persons unfit for the Ministry, and such as are lazy negligent, and make no conscience to stir up the gift of God in them. We humbly leave this to our Superiours to determine.

XXIV. The questions as to piety are,
1. Whether pious Magistrates, can according to principles of piety, command and enforce those things, which Gods word doth not command in his worship, being openly offensive to multitudes of Godly people? Whether they can acquit their souls to God in making Laws, to fine, disturb, imprison, banish, &c. multitudes of their Subjects for no other crime than

than this, that they cannot limit themselves to forms of Prayer in Gods worship? And suppose these two things were consistent with Piety, yet whether Policy would direct it? is another question; why should so many good Subjects be lost to a Nation? why should they have temptations to estrange their hearts from the ancient and excellent government thereof? But matters of policy, we most humbly leave to the grave wisdom and deliberations of His Sacred Majesty and His Parliaments. Only we must adde a word to one or two Suggestions more, which the Bishop hath for the imposing of the Liturgy.

CHAP.

CHAP. XIII.

Bishop Gaulens two Arguments, from the Authority of the Church, the influence of Subjects Conformity, in devotion, to their Price considered. No necessity of using the Liturgy upon these accounts.

I. **T**HE truth is in other parts of his Book, the Bishop did but like the Lying fly far about from his design and argument, which p. 27. he toucheth, and yet but very tenderly, *The Authority of the Church must not be b. f. f. d.* Here indeed is the bottom of all, we must have *Liturgies and Ceremonies* imposed, to maintain the *Authority and pomp*; and *grandeur* of what they call the *Church*.

II. The name of the *Church* is a reverend name, and her Authority is *reverend*, and by no means to be *b. f. f. d.*, for *Christ* is in her. But as the *Name and Authority* of a rightful *King*, is reverend, so both the *Name and Authority* of an *usurper* is justly abominable. And as no *Magistrates* command is to be obey'd where they have no right to command, so neither is any *Church's*; Nor is denial of obedience in that case any contempt of the *Authority*, either of the *Magistrate* or of the *Church*; We must therefore enquire strictly what *Church* this is

which is cloathed with *Authority*, and which power the hath in the things we dispute about.

III. The Church is either *Triumphant* or *Militant*. The *Militant Church* is *visible* or *invisible*. It must be the *Militant visible Church*; This also is an *homonymous term* and either signifies the universality of the people, or the messengers of the people. The *universality* of people baptized into the name of Christ over all the World, make up the *Catholic visible Church*. The whole Company of them in this or that *Province* or *Nation*, *city*, *Parish*, make such a *National*, *Provincial*, or *Parochial Church*. But we do not think this is the Church cloathed with *Authority*: We understand by a Church in that sense, The Officers of such a Church constituted according to Gods word, whether they be Officers of a particular Church, or the messengers of the particular Churches, in a *Plenitude Synod*, a *National* or *Provincial Synod*, or if it were possible in an *Oecumenical Synod*. To Churches in all these political senses we owe great reverence, and acknowledge that to their several capacities, several degrees of Authority, to admonish, suspend, excommunicate, deprive declare the doctrine of Faith in doubtful cases, appoint some things truly and properly relating to decency or order, &c.

IV. But it is more than we know that any such Church as this, ever established a Liturgy in England. The Papists have devised a new notion of a Church, to them the Pope and his Cardinals make the Church; but

and what that any such notion of Church is justifiable from Scriptures, Protestants deny.

V. Our State hath been pleased in some *Acts of Parliament* to take Church in another notion, and to call the *Prelacy of England*, the *Church of England*. That this application of the term Church is not to be justified from Scripture or Reason, is plain; Nor is it needful, they may if they please, to call the *Prelacy of England* the *Parliament*; or by what other name they please, what should hinder? But they cannot give them since that Authority, which the Word of God allows only to a Church in another notion;

But but may cloath them with what civil power they please.

VI. Hence it appears, that it is all one Church with us in England to baffle or despise the Church and State; For that company of men, of whom we call the *Church of England* (by a new civil application of the term) is no other thing else, Than a company of men by a Civil Power made Bishops, and called to advise the State in things concerning Religion; who have no more Authority than they derive from the King or Parliament, for whence should they have it? Not from Nature; Surely no Ecclesiastical power is derived from thence; Not from Scripture upon any pretence, for if when Christ gave the Keys to Peter, he intended his single person as the Papists would have it; then St. Peter's Successor only can pretend to them, if he gave them to Peter, as an Officer of the Church; Then there must be either a full Convention of Officers, or some person chosen by them to use them: If

to Peter as a Christian, then the *Authority* is in the Community.

VII. It remains, that according to the Constitution or English Synods, the *Churches Authority* is but derivative from the *Civil State*, and to disobey them, is no sin further than it is a *disobedience to the law of a Civil Magistrate*, to whom we freely grant an *Authority*, so far as Gods Word alloweth us, and such an *Authority*, as none ought to resist or baffle, (as the Bishop sayes) The *Church of England*, which we so often hear of, is a *civil Church*, not an *authoritative Church* in a Scriptural notion.

VIII. We again say, Far be it from us to oppose *Civil Authority*, either exercised by *Lay persons*, or *Ecclesiastical persons*. We acknowledge it our duty to render unto *Cæsar* far the things that are *Cæsars*. We further say, we are bound to obey the *Civil Magistrate in all things*, in things lawful, *Active-ly*; in things unlawful in themselves, or which appear so to us by suffering their will and pleasure. quietly and patiently. That which we insist upon, is only a lawful means in order to our own preservation; i. e. humbly desiring the *Civil Magistrate*, to forbear imposing upon us in the tender things of God.

IX. We freely allow to the *Civil Magistrate* a power to command us in all civil things, and shall cheerfully obey him 2. To command us to keep the Statutes & Commandments of God. 3. To command us in the Circumstances relating to divine worship, to do those things, which are generally com-
manded

authorities in the Word, to appoint time and place, and such Circumstances without which the Worship of God, in the judgement of ordinary reason, must be indecently and disorderly performed.

no sin. X. For his power in imposing Forms of Prayer, significant Ceremonies, &c. We do not dispute it, but we humbly crave leave to dissent in this, and to have liberty to suffer his pleasure as becomes Christians, rather than do those things which our Consciences would condemn us for. And in this we appeal to all sober Divines, and all rational Christians, whether we speak thus or not as becomes sober Christians.

precise XI. We cannot without some passion read what the Bishop says p. 28. "Doubtless, less Subjects cannot be so true and firm, or so zealous and firm, or so cheerful and constant in their Loyalty, love, and Duty to their Sovereign, if they either think themselves commanded to serve God in a way worse than their Princes use, or that their Sovereign and Prince serves God worse and less acceptable than they do; Certainly the greatest honour, love, and safety of Kings, is from the sameness of true Religion with their Subjects, as to the main.

M1. XII. What an excellent Doctrine this is, it were true, to engage the King of France against all his Protestant Subjects from whom he differs in Religion in the main? yet are they as loyal to him as any other; Doth the Protestant Religion teach disloyalty towards Princes, differing from their Subjects

Subjects in the main of Religion? We desire such Doctrine, and all the Assertion of it;

XIII. Doth it infer a difference in the main of Religion, because our *Sovereign* thinks fit to use Forms of Prayer, and we use none? Is this a Language worthy of a Divine? Is the *Mode of worship*, and the *Main of Religion* the same thing?

XIV. How shall they think themselves commanded to use a better or worse Religion, upon whom nothing is imposed at all, which is all we beg, and against which the Doctor argues,

XV. How doth the *Prince* and his *Subjects* in this case (the first using Forms of Prayer in publick Devotion, the latter none) more differ in the main of Religion, than the Christians of two Families in a Parish do, where the Householders so far differ each from other? Or how shall they differ more upon this liberty, than Dr. *Gauden* himself allows; who would not have all persons in their Family duties, tied up to these Forms, which yet are the *Kings* daily Service in his Household.

XVI. To be short, these Discourses are but *ad populum phylare*, Pretensions in which all the judicious World sees there is nothing of Reason or Argument. *Qui vult decipi, decipietur*, If God hath so far given up men, that they cannot see it. But notwithstanding all that is, or can be said, the Ser-

Wants of God who differ from their Bre-
 thren in this thing must be brought in-
 to a *suffering estate*: The Lord grant
 them *wisdom*, and *Faith*, and *Patience*,
 and provide for his people, more
 Prayable and faithful Guides, than we have
 approved our selves while we had a li-
 berty to work in his Vineyard; And if
 it be a sin in any for this reason to
 forbid us to speak to poor perishing Souls
 what they may be saved; we shall be so
 charitable, as to beg of God, that it
 may not be laid to their charge: But we
 hope, and pray for better things for
 the poor Souls over whom God hath
 Subject us.

CHAP.

Subjects in the main of Religion? We
defie such Doctrine, and all the Assertors
of it.

XIII. Doth it infer a difference
the main of Religion, because our *Sovereign*
thinks fit to use Forms of Prayer,
er, and we use none? Is this a Language
worthy of a Divine? Is the *Mode* of
worship, and the *Main* of Religion the same
thing?

XIV. How shall they think themselves
commanded to use a better or worse Religion,
on, upon whom nothing is imposed at all,
which is all we beg, and against which the
Doctor argues,

XV. How doth the *Prince* and his *Subjects*
in this case (the first using Forms of
Prayer in publick Devotion, the latter
none) more differ in the main of Religion,
than the Christians of two Families in a
Parish do, where the Housholders so
far differ each from other? Or how shall
they differ more upon this liberty, than
Dr. *Gauden* himself allows; who would
not have all persons in their Family-
duties, tied up to these Forms, which
yet are the *Kings* daily Service in his
Household.

XVI. To be short, these Discourses
are but *ad populum phalaræ*, Pretensions
in which all the judicious World sees
there is nothing of Reason or Argument.
Qui vult decipi, decipietur, If God
hath so far given up men, that they
cannot see it. But notwithstanding all
that is, or can be said, the Ser-

on? Wants of God who differ from their Bre-
 Affertoren in this thing must be brought in-
 o a *suffering estate*: The Lord grant
 rence hem *wisdome*, and *Faith*, and *Pati-*
 our *Snce*, and provide for his people, more
 of Praible and faithful Guides, than we have
 anguapproved our selves while we had a li-
 Mode erty to work in his Vineyard; And if
 he same be a sin in any for this reason to
 orbid us to speak to poor perishing Souls
 emselvthat they may be saved; we shall be so
 Religharitable, as to beg of God, that it
 at all may not be *laid to their charge*: But we
 ich thope, and pray for better things for
 he poor Souls over whom God hath
 is Subject us.

forms of
 latter
 ligion
 es in a
 ers se
 v shall
 , than
 would
 family.
 which
 in his

surfes
 sions
 l sees
 nent.
 God
 they
 all
 Ser-
 ants

CHAP.

CHAP. XV.

Bishop Gaudens Arguments for Church Musick examined. The Novelty of Musick in Churches evinced; not in the Primitive Church, not in any Reformed Church, condemned by Aquinas, Erasmus, and by the generality of Protestant Writers. The Jews no pattern for Christians in it.

I. **T**HE Bishop having spent himself much in dividing reproachful terms for such as are not satisfied in their Consciences as to the use of the Liturgy, and arguing for the use of the Forms of Prayer (that he might leave no part of his work undone) comes to vindicate the *Quiristers*, *Singing men and Boyes*, and the use of *Musick* also in the Worship of God. It is only fit (he sayes) for those mens rudenesse to abandon Church Musick, who intended to fill all things with the Alarms of war, and Cries of Confusion: How charitably this is spoken with reference either to the Purer Primitive Church, or the lately Reformed Churches, or many of his Brethren, the sequent discourse will evince. We durst not render evil for evil, but commit our Cause to him that judges righteously; and offer our thoughts

oughts in this thing to all sober Readers,
to understand ought of Ecclesiastical Sto-
or right Reason.

II. But by what Topicks will this great
son prove the Lawfulness of Church-Mu-
fick? Did this also come from the first centu-
Ty Surely no. For Justin Martyr (who lived Just Mar-
the Second Century) let us know, that the ty. 2. &
Church then judged it a childish Se. ving of R & R. 107.
d, and it was not received in the Church
his time: His words are these.

Οὐ τὸ ᾄσαι ἀπλῶς ἐς τοὺς νηπίους
ἐκαί τι μῦθεον ἀλλὰ τὸ μετὰ τῶν ἀψύ-
των ὀργάνων ᾄσαι καὶ μετὰ ὀρχήσε-
ις καὶ κροτάλων. ΔΙΟ ἐν ταῖς ἐκ-
κλησίαις προαίρηται ἐκ τῆς ἀσμάτων
χρήσεως καὶ τοῖς τῶν ὀργάνων καὶ τῆς
ἁλῶν καὶ νηπίοις ὄντων ἀρμοδιῶν
υποβλέπειται τὸ ᾄσαι ἀπλῶς.

his time there was only plain simple sing-
g used in the Church, and more then that,
with Instruments of Musick, they look-
d upon as a puerile carnal Service.

III. Indeed the Bishop fetch th it high
enough; for he agrees with Durantus, in
making David the Author of Organs, nor
crieth he any Authority but that of the
Jewish Church, That there was (even Pol. Vir-
by G ds Institution) musical Instruments gil. l. 1.
ed in the Jewish Church, is not to be de- de inv.
d, whether in the Synagogues, or only in rec. c. 15.
the Temple, is doubted, the latter believed. Hospin.
But what kind of Musick, is not certain: d O g.
Both Polydore, Virgil, Hospinian, and many Temp. l.
others

others agree, our *Organs* were not then known in the World. When they first were found out, *Polydore* sayes is uncertain; *Alexander* in his 3 Book, reckons them amongst the new things, whose first Inventers are not known. Sure we are *Dauids* Instruments were stringed *Organs*, i. e. Instruments, not such as we call *Organs*.

IV. But may we then agree, that what *David* used in the worship of God, we may use. Else the *Bishops* Argument from *Dauids* use of Instruments, proves nothing; Let us then have *Altars* and *Frankincense*, (which said Mr. *Calvin*, are every whit as lawful, as *Musical Instruments* in Gods Worship.) But surely nothing which was figurative and typical in the Jewish Service, ought to be continued by us, which their Instruments of Musick were, They prefigured out spiritual melody to be made in our hearts to the Lord, the sweet Musick also of a Conscience justified by Faith, and at peace with God. saith Dr. *Willers*, and so *Zepperus* and others agree. But who knows not, that the Jews had carnal Ordinances, (as the *Apostle* calls them, which we must not imitate them in, who *John* 4. 24, are obliged to worship God in Spirit and in Truth.

V. It is as uncertain when *Organs* were first brought into Churches, as when they were first devised. *Marianus Scotus* tells us that they were first sent of a Token to King *Pepin* in France, in which *Aventinus* agrees, but adds, that they came not into any Church in France, till the year 828. When by the industry of a Venetian Priest

(*Ludovicus*

Calvin
Psalm, 37.

Willers
Synops. p.
593.
Quere 2
Sam. im.
Ch. 6. v. 9.

not th^e *Ludovicus* then King, and willing to be
 first wth the charge) they were there set up. Ba-
 rin; *Agus* tells us, *Vitellianus* brought them in,
 g^t ch^d. 660. *Bellarmino* saith, it was very
 t know^{ate}. What *Baleus* and *Platina* say, that
 nts w^e *vitellianus* brought them in, cannot be
 not fudge: No, nor what *Almonius* saith, who
 ayes *Ludovicus Pius* brought them in, for
 at wh^t is plain by *Aquinas* his determination, (a-
 ve ma^gainst the use of any Musick in Churches,
 vⁱds us *Judaical* and carnal) that they were not
 us thome into the Church in his time, * which
 ch saith was about 1260. years after Christ (which
 ful, is also well observed by *Cajetan* upon *Aqu*.
 .) Band by *Nazarius*, in his Manual, &c.
 and: VI. For the Reformed Churches, they
 to have Musick in the Worship of God: In
 unen^{se}me of their Churches, (as *Zepperus*
 t *Spinores*) they have Organs, to delight people
 s to th^e with at ordinary times, when the Worship
 sci^ent of God is not performed. The Bishop might
 God have been more charitable, both to the A-
 other *apostolica* Church, and the purer *Primitive*
 e Jew Churches, and all late reformed Churches,
Apost than to have determined them guilty of
 imitacⁱon, &c. and a design to fill all things
 ged t^h with the Al^lms of War and Cries of Con-
 fusion.

wer VII. Having no Scripture, no Apostolical
 n the or Ecclesiastical Tradition (as they pretend
 tell for B^{ish}ops and Liturgies) to pretend for
 ten to Church-Musick, the Bishop is forced to make
 ut^e of his Reason here, the de^pth of which,
 t into as also its Symphony with that of the antient
 828 Fathers, or latter Divines, cometh next to
 Prief be examined.

VIII. We

222
Aq sum.
q. 91. art
2. resp. ad.
3. & 4.
arg.
 * As both
Cajetan &
Greg. de
valentia
 acknow-
 ledge.

VIII. We can find but five pieces seeming Reason in the *Bishop's* discourse.

1. The *Angels* began the *Quire* at *Christs* Nativity: He is not in good earnest sure suggest to the World, that the *Angels* brought any *Musical Instruments* down with them from Heaven: If not, his Argument must be; That it is as lawful for us to praise God in publick Acts of Worship, with *Instruments of Musick*, as for the *Angels* to do so with *joyce*. But how shall that appear? We believe no more that the *Angels* taught men (by that Jubilation) the use of *Church Musick*, than the idle story *Socrates* tells us, of *Ignatius* his learning the *Method of R. Spords*, by a *Vision of Angels*, answering one another, like so many *Quiristers*. Which as *Hespinian*, and others say, was not surely such a momentous piece of worship, as that God should send *Angels* down to exemplifie it.

IX. But the *Bishop* tells us, we have as much cause to rejoyce, as the *Jew* had. True. And God forbid but we should rejoyce with equal joy; But must it be in the same carnal manner too? Have we had any Command of God (as they had) for any such Service? Why should we not have *Tunpers*, and blow with them, as they did too? Yea, and have *Altars*, and *Censers*, and *Tincense*, and *Thank Offerings* as they had? Who is so blind, as not to see through these Paper-Arguments?

The Gift of Prayer is a gift of God, and it is fit, God (in his Service of God, *vice*) and Church should have the use of *Ergo*, &c.

X. Thirdly, the *Bishop* tells us, *Musick* is a gift of God, and it is fit, God (in his Service of God, *vice*) and Church should have the use of

or Forms of Prayer in Churches, &c.

Oient a Pearl. That *Musick* is the gift of God, none can deny, nor yet that God might to be served with all his Gifts; But there no way to serve God with the use of his gift, but to use it in his worship? Are there not an hundred other things that are the gifts of God, of which yet there is no use in the worship of God! The Bishop will say (it may be) if we may serve God with it, why not use it in his worship? We answer, because God hath not commanded it. And it is to set up our costs by Gods posts, and our Thresholds by his Thresholds. This is enough, but much more might be said, and shall be said by and by.

XI. *Ab!* But he tells us, Fourthly, It is exercise that fits the duty of Praise and fits mens Spirits in it; We think, it fitteth me, far better than others, and the care of it part of any, better than their spiritual duty. But we think we shall never have done, were stand disputing (after our Saviours precept) *giving in the Gospel what is fitting in his house.* Our Saviour knew, that *Musick* was a gift of God, and fit to exhilarate any sons. And surely when one is dead, his relations had need of something to cheer their spirit; Yet we find, our Saviour gives no great countenance to the *Musicians*, nor doth any Miracle till they be gone; nor do we find him in the least appointing or countenancing *Musick* in any act of worship; How well it fitteth mens Spirits, we shall hear something by and by, from the observation of others.

XII. But he tells us, that the use of *Musick*

sick in Gods worship, is as lawful as singing by Meter and Tunes, as any Psalmody Hymnology: We shall believe this at last, because we read of Christs singing Hymn, and of the Apostles directions and Command, Eph. 5. 19. By which we are obliged to sing Psalms, Hymns, and Spiritual Songs, making melody in our hearts to the Lord: But never of any Command or Direction for Musical Instruments. We are mistaken if those words, Psalms, Hymns, Songs do not imply words cast into a metrical order. Tunes are necessary, as Circumstances without which, Nature it self would teach us, that the performance is *undecent*, and *disorderly*, and apparently so to all that should hear.

XIII. But it will not be amiss to take a view of the *Judgement of Divines in all times*, concerning the use of Musick in Churches; by which it will appear, what devout, holy and good men have judged it, or have by experience found true concerning the use of it.

XIV. We shewed before, that *Justus Martyr*, and the Church in his time, judged it a *puerile Service*, and upon that account allowed it not in the Church, nor can any reasonably expect, that any of the *Antients* should explicitly declare themselves, against the use of Musick in Churches, when it is apparent, that for nine hundred years after Christ there was no such practice, yet much may be found in them; from which we may judge what (had it then been common into Churches) would have been their sense of it.

XVI. Last

XV. Lactantius falls very foully upon Iustin, the heathen, for believing, That their Gods *2. cap. 7.* did love what they affected, and for coming to the worship of God to look upon the Gold of the Temple, the fine Marble and Ivory, the Jew stones, and fine Habits, and for believing that their Temples had so much the more Majesty, by how much they were more gay, and adorned. So that (saith he) Religion is nothing else but *Cupiditas humana*, mens lust] men think that must needs please God, which pleaseth them.

XVI. It is true, Singing was early in the Eastern Church, as we learn by the account of the Christians behaviour, which Pliny gives to Trajan. But the western Church received Singing very late. Ambrose is said first to have used it at Milan, when with his Congregation he kept the Church against the Arians, that the Night watchings might be less tedious.

XVII. Let us hear St. *Augustin* speaking; from whence it will not be hard to judge what the reverend persons opinion was about the singing then used, and its fittedness to the duty of Christians in praising God; it is in his tenth book of *Confessions cap. 33.* we will translate it for the Reader. 'The pleasures of the ear entangled and captivated me, but thou (O Lord) hast loosed and delivered me; now I confesse, I do acquiesce in those sounds, which thy Oracles enliven, when they are sung with a sweet artificial voice. Not so as that I stick here, but so as I may rise, when I will. But when they come unto me in the very phrases,

' phrases, wherein they live, they seek
 ' my heart a place of dignity, and I
 ' scarce afford them one fitting for the
 ' For sometimes I seem to my self to g
 ' more honour to them (*i. e. so far*
 ' than I ought to do, while I discern
 ' heart to be more kindled into a flame
 ' piety, when those words are sang, than
 ' they were not sang. — &c. But the d
 ' light of my flesh, to which I ought not
 ' give up my mind to be enervated, doth
 ' ten cheat me, while it doth not so acco
 ' pany my reason, that it will be partie
 ' to come behind it, but because it is adm
 ' ted for that it endeavours to run before it
 ' and to lead that. This in these things
 ' sin, nor perceiving it, but afterwards I
 ' perceive it. Sometimes more immoderate
 ' ly taking heed of this cheat; I erre, bu
 ' (very seldom) with too much severity
 ' the other hand, I would have all the me
 ' lody of those sweet songs with which Da
 ' vids Psalterie is full, removed from min
 ' and the Churches ears, and what I remem
 ' ber, I have often heard told me of Athana
 ' sius Bishop of Alexandria, who commande
 ' him (in his Church) that sang the Psalm
 ' so to sing, that he should rather appear to
 ' read than sing, seems safe to me. But
 ' when I again remember the tears I poured
 ' out; at my conversion, at the singing of
 ' the Church, and how I am still affected;
 ' not with the singing, but with the things
 ' that are sang, with a clear distinct voice,
 ' and a convenient tuning: I acknowledge
 ' the great profit of this Institution, *i. e.*

' Singing'

Singing. I am thus divided betwixt the danger of pleasure, and my experiment of *wholesomnesse*, and rather incline, yet not pronouncing an irrevocable sentence, to the approbation of the practise of singing in the Church, that *weaker Souls* may by the delight of the ears, be raised up in pious affection. Yet when it so falleth out that the *Singing* doth more affect me than the matter sang; I do confess that I dangerously sin, and had rather not hear those that sing.

XVIII. See how jealous this good man was of his own, and others hearts, lest the melody of an innocent tune should intice his heart too much from considering the spiritual matter sang; what would he have thought if *church-musick* had been then in vogue, where he should have heard nothing, but a carnal sensual delighting noise?

XIX. In the next place let us hear St. Hierom, (or whoever he was that wrote those Commentaries upon the Epistles of St. Paul, bound up with St. Hierom. Letters, and Catharicus, think Pelagius was the Author Sixtus Senensis and Vetus think it was at least a Pelagian) whoever he was, we may learn the sense of the Church about that time. In those Commentaries on Ephes. 5. 19. ——— Let those *psalms, and such as sing in the Church*, saith D. Hierom, single, hear this, That we must not sing unto God in Ep. 61. with the voice, but with the heart; nor must Eph. 5. 19. be jaws and throats of men be pleased with a sweet voice after the fashion of Tragedians

the atrical tunes, and songs must not be saary in the Church, but we must sing there the more, in opere, in scientia Scripturæ, &c. — Let the Servant of Christ sing, that the words which are read, may please not the Singers tone. That the evil spirit which was in Saul, may in like manner now be cast out of them possessed with it, who brought into them, who make a stage of the House of God. What would this Author have said had he lived in our Age, and known our Cathedrals?

Bernards XX. Bernard confesseth it as his sin, that he often broke his voice to sing more loud, and was more delighted with the tune than song, than regarded any cordial composition.

Greg. dec. dist. 92. XX. Pope Gregory saw the abuses of singing crept in early, and anathematized Deacons that should leave their office in preaching or distributing alms, to turn singing men.

Danci Usag XXII. Daneus saith, Our singing is meer corruption of an Ordinance of God, and hath in it nothing of Piety, nor serves for any thing but to tickle the ears. Peter Martyr saith, he cannot see how it can be tolerated. Tilenus sharply dammeth it. Aquinas (though a Papist) saith, the Jews Musick was figurative and carnal, and that Musick serves only for sensual delight.

Aq. Sum. 22. c. q. 91. art. 2. ad 3. Tilenus saith of it, that we will not English, *illud aridum qui magna meretrici supparassare potius quam Christiane simplicitati studere malint.* Pareus condemneth it in his Commentaries.

salary, on 1 Cor. 14. 7. And so indeed do
 ere the generality of Protestant Divines. But
 ptutest they should be thought too much par-
 risties, we will conclude with one who was
 mo Puritan, for we think he lived and dy-
 il sped a Papist, though not resolved to approve
 annall he saw, and heard in the Romish Syna-
 uogue, without any further account; we will
 of take pains to translate what he saith on 1
 hat 1 Cor. 14.

now XXIII. Upon the 1 Cor. 14. 7. I had ra-
 ther speak five words, &c. he thus
 rhymes.

loud, « In this businesse 'tis admirable how the
 ne in custom of the Church is altered; St. Paul
 upus had rather speak five words to be under-
 stood, than ten thousand [in spiritu] not
 ling to be understood. But now in some Coun-
 Des tries they sing all day in spirit (i. e. so as
 each none understands them) there's neither
 agius measure nor end of singing, when as
 scarcely in six months a good Sermon is
 g is heard, perswading to true piety (that
 as St. Paul calls speaking in understanding)
 or as to say nothing, that in the mean time a
 larty kind of Musick is brought in too, to the
 plerum Worship of God, that none can clearly
 mine understand any voice. Nor have they that
 Mus sing any leisure to attend what they sing.
 the Only a noise of voices strikes their ears,
 light and pleaseth them with a momentary de-
 lence light. And this might be born, but that
 all the routs of Priests and Monks place all pi-
 re pe ety in this, wonderfully differing from
 the St. Paul; why doth the Church doubt to
 men follow so great an Author? yea, how
 care

dare it dissent from him? what else
 heard in Colledges, Monasteries, Churches,
 ches, but a roaring of voices? But in
 Paul's time there was no singing but pro-
 nunciation meerly. Singing afterwards
 was entertained, but such as was nothing
 else but a tunable and distinct pronouncing
 of the words. Such as we use in rehearsing
 the Lords Prayer, and the common people
 too, understood the language used; now
 what doth the common people understand
 but noises signifying nothing? only
 sound strikes their ears? And these things
 being first received under a species or they
 of piety, by degrees came to that, that
 there was neither end nor measure of
 Psalms, songs, Anthemes, Dives, &c.
 that we might see they made proficiency.
 And which is yet more grievous, Priests
 are more strictly tyed to these things than
 to the commands of Christ. To hear the
 the people must be constrained to leave
 their labour, with which they must main-
 tain their Wives and Children (what can
 be more sacred?) Let Churches have the
 solemn singings, but moderate. But
 that are employed in private affairs, must
 be also compelled to these things, and
 carry about a quire with us in Ships, Coach-
 es, &c. And from the observation of these
 or the neglect of them, we are judge-
 godly or ungodly. Let a man be a greater
 worldling than *Craffus*, a greater re-
 viler than *Zoilus*, yet is he accounted
 devout man, because he sings service
 well, although he understands nothing

of it. I beseech you what do these men think of Christ, who think he is pleased with such roarings of voice? Nor are they content with this, but we have also brought into Churches, a laborious and theatrical musick, a tumultuous prating of divers voices, such a one as I think was never heard upon any stage amongst the *Groecians* or *Romanes*. All places roar with Trumpets, Pipes, Cornets, Dulcimers, and with these mens voices are mixed; *Love Songs*, and other filthy songs, (to which Whores and Mimicks dance) are heard. People run to Church as to a stage to tickle their ears, and for this use are bred *Organists*, and maintained at great charge: Childrens age is spent in learning such prating, while in the meantime they learn nothing that good is. A rabble of fordid and light persons is bred, and the Church is loaded with the maintenance of them, and that too for a pestilent employment. I beseech you do but count how many poor people ready to famish, might be maintained with the salaries of these Singing men? These things do so please them, that among the *Brittains* (especially) the Monks do nothing else. Those whose singing should be mourning, think God is appeased with their lascivious neighings and moveable throats. For this purpose also, boyes and striplings, and Artists in singing are bred up amongst the *Brittains*, for the necessity (forsooth) to sing a *fine* and *fine*, and to play a Lesson on the *Organs* to the Holy

Virgin-Mother. And the Bishops are con-
 strained at their houses to breed up and
 maintain such Choristers. And [of]
 Monks] wholly taken up with these
 things, never understand any learning
 nor any thing in which true Religion con-
 sisteth. Now those that have thick-pates
 and cannot learn Musick, think they
 not do their dutie on a holy day, if they
 do not use a scurvy kind of singing, which
 they call *Fauburdum*, that neither receiveth
 any thing prescribed, nor keeps any har-
 mony of Art. Adde to this, that when
 as sober Musick was brought into the
 Church, that the thing sang might more
 affect the hearers mind, they think it
 a brave thing, if one or other of them, can
 roar or bellow so loud, that none can hear
 a word. In this they indulge fools affect-
 ions, and provide for their bellies. What
 should these things only please us? which
 Paul would have sparingly used (accord-
 ing to the fancy of little ones) yea which
 St. Paul would never have endured? He
 speaks of sacred reading, not of Stage
 play-singing. Let us sing in the spirit
 but let us sing Christian-like, let us sing
 sparingly, rather let us sing with the
 heart; let us speak with tongues, but
 seldom, let us prophecy more studiously
 &c. Let rather be heard the voice of the
 Preacher, reproving the Conscience
 comforting the dejected, quickning
 drowsy Souls, opening the sacred Spiritu-
 al Mysteries, and let tender age be rather
 spent in these things.

Thus

Thus far that learned man, though a professed Papist, concerning the usefulness of our Cathedral Musick, and Singing, after he had had a large experiment of

XXIV. To shut up this discourse, We say, That Musick is an excellent gift of God, that God under the old dispensation of the New-Covenant; appointed it to be used in his Worship, as *prefigurative* (saith *Aquinas*, *willer*, *Zipperus*) of our making *Melody in our hearts to the Lord* under the Gospel, or of that sweet peace of *Conscience* which flows to the soul, upon the exercise of faith in Christ. Or rather, as one of those *Carnal Ordinances*, which the Apostle saith the first Temple had, *Heb. 9.* as they also had *terrene and earthly Promises* (as *Aquinas* saith.) In the time of Reformation by Christ, neither he nor his Apostles used or appointed any; nor did the *Primitive Church*: *Justin Martyr* in his time accounted it *Judaizing*, so did *Aquinas*, within these 500 years; so that it is a perfect *Innovation*, without any pretence of *Institution*, or any *ancient Tradition*, grossely abused to *Wan- tonnesse* and *Superstition*. The *Magdeburgenses* tell us, *Ambrose* was against all Musick any where, *puclitiae gratia*, because he saw it served for lust, for the most part. To maintain the use of it, the Church-revenues were consumed, in nourishing singing Boyes and singing Men, *Choristers*, *Masters of Musick*, *Organists*, and many of these were, and are, *prophane beastly persons*, and no profit at all arose from it;

but the peoples understanding confounded with insignificant noises, and their ears only tickled with air. People came to Church saith *Erasmus*, as to a Stage-play, and went away (ordinarily) saith *Hospinian*, as if the Musick (for which alone they came) was over. Infinite Sums of money were spent about Organs. *Zonaras* tells us, that *Theodosius* Emperour of *Constantinople*, made Organs of gold; and *Buschius* in his Discourses of the Monasteries of *Germany*, tells of an Abbot that made a pair of Organs, whose greatest pipe was 28 foot long, and four spans about. Upon all these considerations, and after all this experience, and the joynt suffrage of all Protestants, and many sober Papists in condemning this countenance, what shall we say, to hear a Protestant Bishop pleading for them, and fastning such a charge as he doth, upon all those that would have them removed out of the Church? We can say nothing, but *The Lord lay it not to his charge*.

Chrastovius Polonianus, in *praxi de Cerim. eccles. cap. de Missa* lib. 2. c. 2.

XXV. *Andreas Chrastovius*, Polonianus (who is cited by *Didacrus* in *Alt. Dam. c. 8.*) thus determines in this case; 'It ordinarily comes to passe, that peoples ears (once accustomed to this Musick) disdain to hear the Word of God, and those things which the Church ought to have repeated with the mouth for a testimony of her Faith, and for Edification, are committed to dumb and irrational Organ-pipes. With the mouth, not with Trumpets, &c. is God made to be heard. Whence it is that Divine teach, that these things hin-

der, nor profit Priests according to the order of *Melchisedech*. That they are more more fit for the *Aronical Altar*, the time it self sheweth, wherein they first began to be used in Sacred Offices: For *Bellarmino* himself confesseth that they first began to be used in the time of Pope *Vitalian*, but he brings no reason why none of them were used either in the Apostles, or in *Constantines* time: For if they began to be used after the year 660. or 820. we must believe, that humane nature had a great wrong, in that for so many years it did not apply this faculty to the praise of God. For we believe the Apostles loved Christ with all their hearts. The former and more religious ages had weak ones too, though no Organs were used to help them. I know not whether they increase or diminish tediousness: To men seldom see those Musical-masters godly, and those Instruments with their length, are troublesome to such as sing with the voice. Let the matter be as it will, I affirm, that *Bellarmino*, with his distinction of *Ceremonies*, could not answer *P. Martyr*'s reason against these. For as the offering of bloody sacrifices, though common both to the *Jews* and *Heathens*, was taken away by Christ's blood on the Crosse, as unavailing to the Priest-hood after the order of *Melchisedech*; So though the *Heathens* used the Instruments in the Solemnities of their Gods (as *Nebuchadrezzar* in the Dedication of his Image) yet these were convenient for the Jewish Ceremonial Worship, &c.

XXVI. But the truth is, all that to be pretended for *Church-Musick*, is the Authority of the Church, to adde what Ceremonies she pleaseth to the Worship of God, which we must speak something to in the next Chapter: Though neither can *Church-Musick* come under that Notion, for it is perfect service of it self, not alwayes appendant to singing, and is so used, a perfect *Post* set up by Gods *Posts*; an Ordinance *man* added to the Ordinances of God for his *no. for*, which our Souls shall desire to stand in need of,

CHAP

CHAP. XVI.

The Bishops Reasons for the English Ceremonies, considered. The Churches Power about Ceremonies, examined. No Principle to be maintained to death. Arch-Bishop Parkers Opinion of Humane Ceremonies. Reasons against them.

I. **W**E are come to the last thing which we shall take notice of in the *Bishops Book*: and that is his zealous Assertion of the *Churches power in appointing Ceremonies and Circumstances of Divine worship*. This is indeed the root of all, the *Pandora's Box*, the very fountain of all those Impositions, which have bred so much trouble, disturbance and persecutions in the Church of God. Let us first see how the *Bishop* asserts it.

II. He tells us, That the last shock popular envy which the innocent and excellent Liturgy of England was wont to bear was from the Ceremonies. For which the sum of his plea is this.

1. That they are few.
2. Retained as signal marks of Faith, or Humility, or Purity, or Courage, or Constancy.

3. Not as Sacramental signs conferring Grace, but merely as visible Tokens, and by a sensible sign to affect the understanding with something worthy of its thoughts, as is manifested thereby.

4. St. Augustine was no enemy to them.

5. They are established by Laws of Church and State.

6. They fall not under Second, but the Third, Fourth, and Fifth Commandment.

7. They are like Cloaths sited to our Bodies, and Periwigs to our Heads, and Temples to our Psalms.

8. They do not burden any Conscience.

9. It is most true, and undeniably to be maintained, even unto the death. That this National Church, as all others, hath from the word of God Life, Power, and Authority, within its own Policy and Bounds, to judge of what seemeth to it most orderly and decent, as to any Ceremony or Circumstance in the worship of God, which the Lord hath left unconfined, free, and indifferent in its own nature, and only to be confined, or regulated, by even such Ecclesiastical polity within it self, &c.

III. We must in our examination of this Liturgy, give leave to alter his Lordship's method, and to begin with the last thing first; for if the Lord hath left to the Church or State, no such power at large, or if it be bounded by some general Rules to be observed

ved in the exercise, which are not observed
in some particular Impositions, all the for-
mer pleas, that they are few signal mark &c.
as not Sacramental signs, &c. come to just no-
thing Yet we cannot but observe, how the
Bishop hath provided a way to light upon his
legs (say what we will.) For it cannot be
denied but the Church hath a full power
from the word of God ; within its own polity
and bounds , to judge of what seemeth to it
most orderly and decent, as to any Circumstance
in the worship of God , which the Lord hath
left unconfin'd, free and indifferent in its own
turning. And only to be confin'd or regulated
by every such Ecclesiastical Polity within it
itself , i. e. The Lord hath left that to be
regulated by the Church which he hath
left to be regulated by the Church. A most
momentous & undoubted truth! never denied
by any. But that is not the question : This is
the question , whether it be the will of God ,
that the Church should regulate and determine,
all things which the word of God hath left in-
different as to be worshipt ; Or, whether God by
leaving them indifferent, hath not declared
his Will that the Church so leave them to.
IV. Yet were the first part determin'd
affirmatively, it would not reach the mark ,
for it would then be queried ; whether the
particular Ceremonies appointed for us, be such,
considering the letter of the Scripture , or the
Circumstances of those Ceremonies , with the
reason and consequents of Scripture Texts ,
that they (under those Circumstances con-
sidered) can be lookt upon as indifferent yea
or no.

V. The Bishop is yet confounding us with the complicated notion of the Authority of the Church & State. In England there are *wholly* Ceremonies established by any other authority than that of the State, which having called together some Ecclesiastical persons, heard their advice, and by a Law established some Rites & Ceremonies; to which no Soul is otherwise obliged, than to a State-constitution.

VI. That the Word of God hath left many things (not possible to be determined by it) to the Authority of the Christian Magistrate, cannot be denied; Whether any Ceremonies or no, is a question, divers Circumstances relating to the Worship of God are undoubtedly so left, These are such as relate to order and decency, i. e. Without which the Worship of God cannot be orderly and decently performed, and do chiefly relate to time and place, the ordinary adjuncts of humane actions.) Thus we freely grant that the civil Power, or the Church (orderly assembled) may determine, at what hours on the Lords day the Congregation shall meet, as also it shall determine particular times for Fasting or Thanksgiving, as Gods providence shall administer occasions; That places of publick Worship shall be erected, frequented, kept decent, and an hundred things of that nature, which even Reason and Nature it self teacheth all sober persons to be such, as that without some order to be observed in them, the Worship of God either would not be performed, or would be undecently performed.

VII. But that either any Church or

us with *il Authority*, shall be absolute Judges of
ority order and decency, and that whatsoever of
 are this nature shall be commanded by them,
 thori shall therefore be judged *decent and orderly*,
 calle because they say so? And their commands
 shall oblige mens Consciences in things of
 d some this nature, where the Word of God is si-
 othellent, will want some proof before it be cre-
 on. dited.

h le VIII. Or, that they have power, to com-
 mine and impose *such things*, under the no-
 in *Motion of order and decency*, which have been
 er angrossly abused to *Idolatry and Superstition*,
 s. Citor at which *pious people* have for a long
 Godtime declared themselves scandalized, or
 uch which have *remarkable appearance of evil in*
 thouthem; is so grossly false, that it needs no
 order, confutation, for they themselves are com-
 fly remanded, To *abstain from all appearance of*
 undevil, to give no offence either to *Jew or*
 grant *Gentile*.

(or. IX. Nor is it true, that they have any
 what authority to appoint *significative Ceremonies*,
 ation where are sensible signs, to affect the under-
 parti-standing. This is to give them Authority to
 , as institute Sacraments, God hath appointed
 ons, us *Ordinances*, whereby *sensible signs*, *Spirit-*
 e *eternal mysteries* are represented to us. These
 d an are his *Sacraments*, we know no Authority
 even men have to add to them, though they a-
 ober void the Popish Rock of their *confering*
 or-grace, which we say no true Sacrament doth
 ship *ex opere operato*.

or. X. Now for any such *Ceremonies* as these,
 we crave leave to dissent from the *Bishop*, let
 i them never be so low, imposed under what
 24 specious

specious pretence they will, let who will for them, and let them be established he they will, we will believe them reducible to no command, but certainly and justly burthen some to any tender Conscience. *ways like clothes fitted to our bodies, (because not any way necessary) nor like tunes for Psalms, because the Worship of God might be decently enough performed without them.* They may for ought we know be as good as *perukes* [or *periwigs*] to make a specious shew of devotion for them the baldnesse of whose hearts stands in need of such things to dissemble them to the World.

XI. If the Bishop think that the Church has power to establish such Ceremonies, *be a principle to death to be asserted.* We dare say he is the first Confessor that Doctrine ever had, and (which God forbid) should he ever seal such a cause with his blood, we should think he deserved no better Epitaph, than *Hic jacet Protomartyr Gregorius, cui parens Ecclesia Christiana nunquam prius habuit, nec post hae unquam habeat.* Was there ever heard of any yet that died in the defence of a Churches right to institute in the Church what it pleased; so as it was such as Gods word did not forbid? Tell it not in Gath, O publish it not in the Towers of Askelon

XII. Let us hear Arch-Bishop Parkers Opinion in this case, he lived in darker times than ours are, but yet it seems had more Gospel light, or a more Gospel spirit; he was consecrated 1559.

Having told us of *Aug.* the Monk's eagerness

He (even beyond his Mr. Pope *Gregories* *Ani* 7, *Ec* 2
 rections) to bring in the Romish *Liturgie* *cles. Britan*
 and new *Ceremonies* in *Eng.* which yet he *cap. 17.*
 could nor do, (without the blood of 1200.
 Monks that opposed him.) He thus bewails
 that first *Pilats* fury;

And truly (saith he) that contention
 then stirred up by *Augustin*, about bring-
 ing in the Popish *Ceremonies* or *Rites*,
 which could not then be appeased, with-
 out the blood and slaughter of many inno-
 cent Britains, hath reached unto our
 times, with the like destruction and slaugh-
 ter of Christians. For when men by those
 pompous *Ceremonies* departed from the
 pure simplicity of the *Primitive Church*,
 they took no great care for holiness of life,
 for the preaching of the Gospel, for the
 comforts of the holy Spirit, but they raised
 new contentions every day, about new
Ceremonies added by several Popes, who
 thought none worthy of any great place,
 who did not bring in some new *Ceremon-*
ies, (that I may not say) monstrous, un-
 heard of, and unusual thing, so they fil-
 led both Schools, and Pulpits with tales,
 and babblings: The *Primitive Church*
 was more simple, and white, with the in-
 tite and inward Worship of God; prescri-
 bed in his Word; She was not splendid
 with garments, nor adorned with magni-
 ficent buildings, nor shining with gold,
 silver, and precious stones. — But
 the Romish Church, even in that great
 St. *Augustines* time, was so overgrown with
Ceremonies, that he complained, that
 the

the Condition of Christians, in respect
the multitude of Rites and Ceremonies
was worse than that of the Jews, who
though they acknowledged not their
of liberty, yet were subjected only to Rites
appointed by Gods Law, not to human
presumptions, for they used fewer Ceremo-
nies, than the Christians in Gods Wor-
ship. But had he perceived what hea-
were after added by several Popes, I be-
lieve that he, who then saw the evil
them in the Church, would have set some
Christian bound to them. For we see that
the Church is not yet free from that con-
tention about Ceremonies; but men, o-
therwise, learned, and pious, contend
and quarrel about Vestments and such tri-
fles, in a more brawling, and military
than Philosophical, or Christian man-
ner. This worthy person would hardly
have died in defence of a power to appoint
Ceremonies.

XIII. But suppose it were not *per se*, un-
lawful for the State, or Church, to appoint
some mystical and significant Ceremonies
yet may all such things be done without any
regard at all to Circumstances? St. Paul
saith, *All things are lawful for me, but all
things are not expedient, all things are law-
ful, but all things edifie not.* And we have
heard such a Maxime, as *Quicquid non ex-
pedit, in quantum non expedit, non licet.*
Every thing that is not expedient, so far as
it is inexpedient, is unlawful. St. Paul de-
termined the eating of flesh, and many other
things inexpedient, by reason of the offence

and the scandal those things would have given, supposing any Ceremonies to have been used by Idolaters; And that the former use of them hath proved a continual scandal to many good Christians, and bred a continual division in the Church, and if restored, that the scandal will be ten times greater than ever, and the suffering of innocent souls for non-conformity to them; an hundred times more than ever: Are they yet lawful? or desirable? or is it worth the trying to maintain the Churches power to the establishing such Ceremonies? The Father of old we know thought the best way to convert the Heathens, was to have nothing to do with their Rites, &c. And is not this the likeliest way to convince the Romish Idolaters? at least to keep our Souls clear of their guilt?

*Queritis
quomodo
vincuntur
Paganis
deserite
eorum ritus,
&c.*

XIV. 'Tis true; The number of Ceremonies retained in our Church, pretending to any legal Authority, is but small: The Surplice, the Crosse, and Kneeling at Sacrament, are (we think) all; But we know how grossly all these are abused by the Papists, that none of them have any footing in Scripture; That Kneeling at Sacrament was never heard of in the Church till 1226. dispute about the Pope Honorius his time admirably fitted to the Idolatry of Transubstantiation. That English they grossly make the Crosse an Idol. That Popish the Surplice is made significant of many Ceremonies, for which we can see no ground at all; Ames his

*See more
of this
point about
Ceremonies
in Alsare
Damsce-
num. A
dispute about
the
about the
That English
Ceremo-
nies. Dr.
fresh suite*

against Ceremonies, in all which this point about Ceremonies is excellently handled.

all; That all these have been strenuously opposed, by as holy and learned men as our Church hath bred: That the pattern of all Synods Act 15. Thought fit to impose only to some few *necessary things* for the good of the Church at that time. That the multiplying of these Ceremonies, hath been the cause of *sad separations*, the losse of diligent and holy mens ministry: The offence of the generality of pious people. That the imployment of the Ecclesiastical Courts, almost wholly taken up about Ministers peoples not conforming to these, instead of admonishing, suspending; excommunicating, scandalous and debauched Ministers and people, &c.

XV. We know further, that though there be no more Ceremonies established by Law as yet, yet there are many probabilities, such as *bowing at the Name of Jesus*, *bowing to the Altar*, *saying second Service* (much like the Popish in *Secreto's*, where the people must not hear) and what almost? And we can see no reason, but that the Church's power; is allowed to appoint (save only such without which the Service of God, would apparently to all rational men, be performed undecently and disorderly) may appoint hundreds.

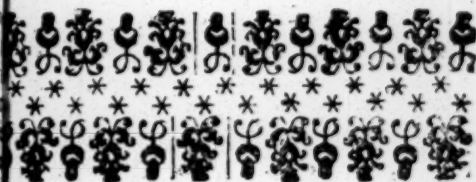
XVI. Nor is it prudence (could such power be allowed to State, or Church) for either of them in such cases, to do that they may in strictness be proved to have a power to do. Many men think that the State hath power in any civil thing by Laws, to oblige the Consciences of Subjects

any things not forbidden in Gods word:
 and doubtleſſe the States power, in ſuch
 and of Laws, is far leſſe diſputable, than
 the Caſe of Ceremonies relating to the
 Worſhip of God: Yet the wiſdome of all
 ſtates, reſtrains them from enjoining peo-
 ple by their Laws, to do ſuch kind of things,
 or the doing of which rational perſons may
 not ſee a juſt reaſon of the Law, as either
 arguing ſome Law of God, or tending to a
 manifeſt, publick, or private good. No State
 yet ever buſied themſelves, or tyed their
 ſubjects by making Laws, to command all
 their Subjects to wear Turbants; or a thou-
 ſand ſuch things, which would apparently
 ſignifie nothing of profit or advantage to the
 ſtate, nor yet to particular perſons, it were
 the way to bring their Authority into con-
 tempt.

XVII. We would fain know, of what uſe,
 or profit, any of theſe Ceremonies are, we look
 upon them as things that periſh with the u-
 ſing, & upon that account by no means rea-
 ſonable: (if otherwiſe lawful) for the grave
 Authority of a Church, or State, to interpoſe
 in, and we hope God will thus ſa convince
 the Authority under which we are, that they
 will not erre the books of Ceremonies, deſtroy
 thoſe many thouſand ſoul in England (who
 cannot conform to them) for whom yet Chriſt
 died. And we are moſt humbly thankful
 to His moſt Excellent Maſty for the indul-
 gence, as to them, which he hath granted
 to us, through which we can yet ſpeak to our
 people that they may be ſaved; How long we
 all enjoy this breathing time; the only al-
 knowin

knowing God can tell. We are sensible
nough how much others envy it, we sh
only say (as *calvin* once of *Luther*)
wish they would use their heat against
known Enemies of God (such as are Dr
ards, Blasphemers, unclean Persons, Cur
Swearers, &c.) rather than against the serv
of the living God, who shall one day judge
twixt them and us; And who (as it is v
probable) would more approve that re
than this fury.

fible
ve sh
er)
inst
Dru
Cur
serv
udge
t is v
t 26



A Postscript.

Containing a Threefold Supplement
to the former Discourses. The
First, relating to the Chapter a-
bout the Antiquity of Liturgies.
The Second, to the Argument
about Idolatrous Usages. The
Third, to the Argument concern-
ing scandalizing of Brethren.



HERE is nothing in
which those we have
to deal with in these
Points of Liturgies,
Ceremonies, Musick
in Churches, &c. will
pretend more advan-

tage against us than in the businesse of An-
tiquity, nothing so much in their mouths;

as all Antiquity, all the *Fathers*, the Church of God in all ages, hath been of their mind. Our Brethren know, or may know, that the Writings of the *Antients*, for 8. or 900 years viz. From Pope *Gregories* time, till the *Reformation*, were in hands, by no man to be trusted, and that the *Papists*, who (for the most part of the time) had them in their keeping, as they had opportunity, they neglected not their time, to correct the *Fathers*, to put in, and leave out what they pleased, to suppress what of their Writings they pleased, and to publish *Canons of Councils*, and *Commentaries*, and other Writings under *specious Names*, without any shew of truth; or any reasonable *Modesty*: so that it hath been a great piece of the work of our Reformed *Divines*, to look over these books with which the *Papist* writers in the time had filled the World, and prepared a *M.S.* for it (which *M.S.*cripts they have since published in part, and what part yet remains who knows.) He is but meanly versed in Divinity that knows not, that *Bellarmin*, *Gregorius*, *Senensis*, *Possessinus*, and *Erasmus* (four *Papist* Writers) have took some passages of this nature, and how many hundred passages of pretended Antiquity, not only *Protestant* Writers, but even the *Papists* themselves have been forced to disclaim and reject. And how many more our learned *Coccius*, *Wet*, *Perkins*, and others have shewed them as much reason to reject. Yet we cannot but observe how some late Writers (as we have nothing had been said to disprove those *specious* writings, have (with confidence enough

enough) to evince many of their Doctrines Novelties. So as to the business of *Liturgies* and *Ceremonies*, some things have escaped their nimble eyes. *Jos. Vicecomes* pretends high for *Liturgies*, so doth *Sanctes*, *Pamelius*, *Almarinus*, &c. and much for *Ceremonies*; but in *Justin Martyr* and *Tertullian*, there is enough said (which because mentioned by others, we spare to repeat) to prove the Church then was not limited to any form of Prayer: but there is a remarkable passage in *Socrates* the Ecclesiastical Historian (who lived about the year 430.) to prove there were no *Liturgies* in his time.

Socrates
Eccles.
Hist. 1. 5.
c. 21.

— Καθόλας μέντοι παταχθεὶς καὶ παρὰ πάσαις θρησκευαίαις τῶν εὐχῶν ἔχει εἶναι εὐρεῖν διὰ συμφωνήσας ἐπὶ τῷ ἁγίῳ. We cannot but wonder with what confidence any can tell us *Liturgies* were from the first Centuries, when we have so clear a testimony in the fifth Century, that among all Christians in that age, hardly two were to be found, that used the same words in Prayer. That Chapter of *Socrates* is well worthy the reading over, by which some Divines of our times, may see, that as there was then no such uniformity of worship, and ceremonies as is now contended for; so neither had *Socrates* such a reverend opinion of those that were so zealous to bring in Ceremonies, but looked upon it as a *Judaizing humour* in them, without any justifiable ground from the Word of God. The Chapter is too long, and the passages too many to transcribe, the Reader may satisfy himself by perusal of it.

St 2. III. Having the advantage of the Supplement,

ment, we shall crave leave of our Readers to adde some few things, to advantage our argument against the *Common-Prayer-Books* (ordinarily obtruded upon us,) from what we have said before; That we find in them a mode of worship and Forms, which hath been formerly used in idolatrous services: Upon which account we are much inclined to think it not lawful for us to use them in the service of God, especially considering what we have said before, (from the Apostle). *The Earth is the Lords, and the fulnesse thereof.* We may easily use other words.

We would hope that many of our brethren who are zealous for *Liturgies*, do believe that the worship of the Church of Rome is *Idolatrous*, and hath been so ever since the practice of praying to *Saints* and *Angels*; praying before *Images*, the *worshipping* of *Crosses* and *Relicks*, and the Doctrine of *Transubstantiation* came up amongst them. If any be otherwise minded, we have nothing to do with them, but only to commend them to that learned Treatise of Dr. Reynolds, *De Idolatria Ecclesie Romane*, and the many *Tracts* and *pieces*, of *Treatates* wrote by *Protestant Divines*, to prove this charge. *cap. 1.*

IV. We remember what *Tertullian* saith, *Principale crimen generis humani, summus seculi reatus, tota causa judicii Idolatria*: Of all sins, none so horrid as that of *Idolatry*: This is sufficiently asserted in Scripture, and proved by *Tertullian* and others. *Tertullian* proves the *Idolater a Murderer*, an *Adulterer*, a *Thief*, &c. And certainly if Christians be bound to abstain from all appearance of evil

they are much more obliged to take heed of any thing that hath the least appearance of this evil or affinity to it.

Non est
audium a
saeculis,
quod quis
arcam vo-
caret De-
um suum,
vel ollam,
vel pixi-
dem: Gul.
Paris. de
leg. c. 26.

V. That Idolatry is not only committed by worshipping the creature *terminatively* (which was an Idolatry we believe very few were ever guilty of) but also, by the offering up any homage proper & due unto God only, before any creature, as the medium, or as representative of God, is so eminently proved by the instances of the Jews worshipping the golden Calf (who yet proclaimed the feast to Jehovah) which the Apostle calls Idolatry, 1 Cor. 10. By Jeroboams and Michals Idolatry, & divers others, that it is not a point now to be disputed, being granted by all sober Protestants. But besides these two ways, there are others also by which we may be guilty of the sin of Idolatry, become *Affines idolatrie*, as Tertullian speaks accessary, if not principals. The Apostle, 1 Cor. 10. plainly determines, that to eat of meat offered to Idols (in the Idols temple) was to have a fellowship with devils.

VI. Gods *Eminent hatred* of Idolatry, was seen by divers severe prohibitions to his people, forbidding any fellowship with Idolaters, or imitation of their actions, or to follow their modes and methods of worship, or to use such names as they used to call their Idols by in their speaking to God. 1. For civil usages, Lev. 19. 19. Thou shalt not let thy Cattle gender with a diverse kind; thou shalt not sow thy field with mingled seed; neither shall a garment of linnen and woollen come upon thee. V. 17. Thou shalt not round the corners of your head, neither shalt thou marre the corners of thy

thy beard. 28. You shall not make any cuttings in your flesh for the dead, nor print any marks upon you. To this head may also be referred the Law against womans wearing mans apparel; or in man wearing a womans apparel. All these saith Gul. Paris. were to avoid the imitation of Idolaters. The first (saith he) was *Sugillatio culturae seu idolatrae Ventrís & Priapi*. The garment mingled of linnen and woollen was forbidden them (saith he) because the Egyptian Priests did use such: *Aquinas, Liranius, Tostatus, Hugo, &c.* give the same reason. *Herodotus* tells us, that the *Arabians*, were wont to shave their hair, and to cut the corners of their beards, to bring their hair into a round figure (which the Prophet *Jeremy* confirms, describing them under the notion of such as had the corners of their hair pulled, *Jer. 9. 26.* And again, *49. 32.* (See the *Margent* in our *English Bibles*.) The *Syrians*, *Egyptians*, and *Arabians*, were wont to pull off their hairs to make baldness betwixt their eyes, to make prints and marks in their flesh, in mourning for the dead; God forbids them to his people, *Deut. 14. 1. Lev. 19. 28.* The *Hebr. Doctors* give this reason for his command, as may be seen in their *61. Neg. præc.* as also *62. 63. Lucian, Plutarch, Kirchmanus, Anobius, Eschius, Cicero, Pliny,* with many more, tell us strange stories of the Heathens usages of this nature. All which God forbids his people, (as *Gul. Parisensis* well notes) to root out all the notion of Idolatry from amongst them, and to restrain them from any manner of Conformity to the manners of Idolaters. Upon which account

Note, also mutual marriages were expressly forbid-
den betwixt the Jews and any Idolatrous
in 2 Hof. Nations.

15, 16. 2. In a further detestation of this sin, and
and in for a further caution, God says, * Hof. 2. 16
Zeb. 13. 17. Thou shalt call me no more Baali, thou
2. Two shalt call me Ishi, for I will take away the
Texts names of Baalim out of thy mouth, and thou
plainly shalt no more be remembered by that name.

Where we note, that God would not allow (especially in his Worship) that his people should use a Name to him, (how good and proper soever) which had been used in an Idolatrous service. Tarnovius and Rivet both observe that the name *Baali* was not only proper enough, (signifying *My Lord*) but also had formerly a sacred use; God himself using it of himself, *Isa. 54. 5*. But it having been afterwards defiled by an *Emphatical* use, in an *Idolatrous service*; God abhors it, and will no more be called by it. This sense St. Hieron of old gave the Text; And Ballester the Jesuite in his *Onomatographia* agrees in it. Lyranus indeed follows R. Solomon Jarchi in another interpretation, making *Baali* *Nomen timoris*, *Ishi* *Nomen amoris*, we cannot see how and *Abin Ezra*, interpret it more rightly, we should say. That the reason why *Baali* was forbidden, was, because it was the Name of an Idol; so the *Caldee Paraphrast* agrees in that sense; and *Ribera* (though a *Jesuite*) is full in it, keeping and concludeth, that *Bahal* and *Ishi* signify their very the same thing, *ὁ ἑχων* (whence possibly *Rites*, that phrase in *John 3*. He that hath the *Modes & Orders* of Worship, *V. Cald. paraph. in 2 Hof.*

Bride, is the Bridegroom) and that the sense *Riebra* in of the Text is this, *Seeing the word Iſhi and 2 Hol. 16. Baali ſignifie the ſame thing, yet I ſo hate the Names of Idols, that I will not have that ſpo- ken which might be well ſpoken, in regard of the ambiguity and ſimilitude of the word. Ri-bra makes St. Hierom his Author, with whom alſo Cocceius agrees in theſe terms,*

—*Ne dum aliud loquitur, alterius recordetur.*

Left men ſpeaking to God, ſhould thinke of Idols. In this ſenſe alſo agrees Cyril Alexan- drinus) or whoever he was who is the Author of thoſe Commentaries, which go under his Name, upon the Small Prophets, Printed, Gr. Lat. Ingolſtadii, 1607.) To this agrees the Learned River, Zanchy, Daneus, Scultetus, Polanus, in ſhort, almoſt all creditable Au- thors. Let us only adde ſome of Zanchy's and Rivers Notes, upon the Text, not imperti- nent to our purpoſe.

‘God declares here (ſaith Zanchy) that the Iſraelites (having put all Superſtition out of their Temples, yea out of their mouths and minds) ſhould be content with one God alone, and with his pure Word. And accordingly he teacheth us, that a true Reformation is not in thoſe places, nor a true Worſhip or Religion there, where ANY Reliques of falſe Religion do remain: For all the Footſteps of Superſtition muſt be taken away, not only out of Churches, but out of our mouths and memories, that no door may be left open to former Idolatry: For the very remembrance of Falſe worſhip hath an influence upon

Zach. 13. in Hoſ.

men, to incite them to it again. We must therefore let nothing of the *Popish worship* remain, unless we would have it all in a gain.

The Learned *Rivet* in his *Corollaries from this Scripture*, makes this for one; *Rivetus in* 'there are many Names which in them-
Hof. 'selves are good enough, and might be used, 'but God abhorreth the use of them, because 'they have been abused to Idolatry. He instanceth in the word *Mass*, applied to the Sacrament of the Lords Supper, to which may be added *Priest* and *Altar*) Then he inferreth thus.

'Hence we may judge; how prudently 'some of the *Antients* did to use the names 'of *Old Superstition*, in opening the *Sacred Services* of Christians: whence arose another Superstition, and the *purity of divine worship* was vitiated. And there is reason to 'fear least the same thing should happen in 'those Churches in which (though they pretend a Reformation) yet the very *Words*, 'Ceremonies, and *Rites* of the *Papists* are preserved, — That the restoration of *Divine Worship* may please God, and be proved to come from him as the Author of it, 'it must be perfect. Let no reliques of that 'Worship which God rejecteth, remain. Let 'them therefore who yet keep Images in 'their Churches, and defend them, and other Reliques of false Religion, consider, 'whether they can say, that the names of '*Basilis* are taken away amongst them: but 'enough is spoken to prove our second observation.

3. But thirdly, God more expressly forbade his people, *any usages in his worship, which were used in Idolatrous services.* To this purpose was that Precept, *Exod. 20. 26.* And that *v. 24.* In which God forbade the people of *Israel* to go up by steps unto his Altar, or to make an Altar of hewen stone. Both (as *Irenaeus, Lippomannus*, and many others agree,) That they might not be like Idolaters; Those filthy beasts that worshipped *Priapus*, were wont so to ascend by steps. And the Heathens much fancied an *August Pompeus* serving of their gods, and therefore made their Altars of hewen stone. God would have his Altar of Earth, or rough stones, to let them see he regarded not that pompous splendor, but abominated these things which were borrowed from Idolaters. We do not understand why it is reckoned as the sin of those, *Ezek. 3. 16.* That they worshipped with their faces towards the East, (which was unlawful to the *Israelites*) save only that the Heathens so worshipped their Idols; (which perhaps was the reason why the Temple stood another way) we are sure *Aquinas* assigns this as a reason, why (as he saith) the Jews worshipped westward. The same was the reason against *Goves* near Gods Altar, *Deut. 16. 22.* Such had the Heathens, *Exod. 34. 13.* It was laid to the *Israelites* charge, *3 Chron. 13. 9.* That they made Priests like the Nations: And it was *Aquila* 12 *Abez* his great sin, *2 Chron. 16. 11.* That he must have his Altar like that of *Damascus* *1. 4. ad* There are that think, that it was a piece of *Bezab's* guilt, (for which God smote him with death, (that he carried the Ark upon a

men, to incite them to it again. We must therefore let nothing of the *Papish worship* remain, unless we would have it all in a gain.

The Learned *Rivet* in his *Covollaries from this Scripture*, makes this for one; *Rivetus in* 'there are many Names which in them-
Hofe 'selves are good enough, and might be used, 'but God abhorreth the use of them, because 'they have been abused to Idolatry. He instanceth in the word *Mass*, applied to the Sacrament of the Lords Supper, to which may be added *Priest* and *Altar*) Then he inferreth thus.

'Hence we may judge; how prudently 'some of the *Antians* did to use the names 'of *Old Superstition*, in opening the *Sacred Services* of Christians: whence arose another Superstition, and the *purity of divine worship* was vitiated. And there is reason to 'fear least the same thing should happen in 'those Churches in which (though they pretend a Reformation) yet the very *words*, 'Ceremonies, and *Rites* of the *Papists* are preserved, — That the restoration of *Divine Worship* may please God, and be proved to come from him as the Author of it, 'it must be perfect. Let no reliques of that 'Worship which God rejecteth, remain. Let 'them therefore who yet keep Images in 'their Churches, and defend them, and other Reliques of false Religion, consider, 'whether they can say, that the names of '*Beasties* are taken away amongst them: but 'enough is spoken to prove our second observation.

3. But thirdly, God more expressly forbade his people, *any usages in his worship, which were used in Idolatrous services.* To this purpose was that Precept, *Exod. 20. 26.* And that *v. 24.* In which God forbade the people of *Israel* to go up by steps unto his Altar, or to make an Altar of hewen stone. Both (as *Iyrannus*, *Lippomannus*, and many others agree,) That they might not be like Idolaters; Those filthy beasts that worshipped *Priapus*, were wont so to ascend by steps. And the Heathens much fancied an *August Pompeus* serving of their gods, and therefore made their Altars of hewen stone. God would have his Altar of Earth, or rough stones, to let them see he regarded not that pompous splendor, but abominated these things which were borrowed from Idolaters. We do not understand why it is reckoned as the sin of those, *Ezek. 3. 16.* That they worshipped with their faces towards the East, (which was unlawful to the *Israelites*) save only that the Heathens so worshipped their Idols; (which perhaps was the reason why the Temple stood another way) we are sure *Aquinas* assigns this as a reason, why (as he saith) the Jews worshipped westward. The same was the reason against *Goves* near Gods Altar, *Deut. 16. 22.* Such had the Heathens, *Exod. 34. 13.* It was laid to the *Israelites* charge, *2 Chron. 13. 9.* That they made Priests like the Nations: And it was *Achaz*'s great sin, *2 Chron. 16. 11.* That he must have his Altar like that of *Damascus*. *1. 4. ad.* There are that think, that it was a piece of *Herod's* guilt, (for which God smote him with death, that he carried the Ark upon a

new Cant, (as the Idolatrous *Philistines* heard
done before) we are not ignorant that he *filters*

PAGINATION

Text certainly in general; all humane in-
ventions in the worship of God are forbidden,
and

and more particularly, the imitation of Idolaters
in their modes, and methods of worship.
Clarifying the force of all which Texts,

ON ERROR

3. His third Text are Sicut in iudicio, &c. &c. &c.
saies there are offices multimoda libere a
lib.

new Cart, (as the Idolatrous Philistines had done before) we are not ignorant that he failed in other points of order too. But we shall shut up this with two remarkable Texts, the one *Levit. 18. 3.* *After the doings of the Land of Egypt, wherein you dwelt, shall you not do, and after the doings of the Land of Canaan, whither I bring you, you shall not do, neither shall you walk in their Ordinances, you shall do my judgements, and keep my Ordinances, and walk in them, I am the Lord your God, you shall therefore keep my statutes and my judgements, which if a man do, he shall live in them.*

The second Text (yet more remarkable) is that, *Deut. 12. 29, 30. &c.* *When the Lord thy God shall cut off the Nations from before thee, whither thou goest to possess them; and thou succeedst them, and dwellest in their land, take heed to thyself, that thou be not snared by following them, after that they be destroyed before thee, and that thou enquire not after their Gods, saying, how did these Nations serve their Gods, even so will I do likewise. Thou shalt not do so unto the Lord thy God. — what thing soever I command you, observe to do it, thou shalt not add thereto, nor diminish from it.* Upon the first Text the learned D. Willet (who surely was no Fanatique, no not in the Irish Dispute, but though he had not the honour to be a Father, may pass for a Son of the Church) observes, That by the two Nations Egypt and Canaan, all other Nations were understood, whose corrupt manners they were to decline, *Jer. 10. 2.* By the latter Text certainly in general; all humane innovations in the worship of God are forbidden, and

and more particularly, the imitation of Idolaters in their modes, and methods of worship. Considering the force of all which Texts, our hair almost stands right up, to read a late Prelates book, if it be his, about Ceremonies, where with a variety of learning, he shews our Ceremonies are borrowed partly from the idolatrous Heathen, partly from the idolatrous Papists, and yet he justifies the use of them, Bish. An-yea could almost justify the reduction of a dremis. great part of the Ceremonial Law of the Jews, so long since abolish'd.

VII. We are the more startled at it to consider the zeal of the Ancients, (whom when our brethren please, or rather when they are pleased by what they find in them, they use so much to adore) in this great and momentuous case. Tertullian in his admirable Book de Idolatriâ, charge h very many sym- bolizing with Idolaters, it will not be amiss to give the Reader his heads.

1. Such as made Statues and Images, Cap. 6. (though it were their Trade) he tells this poor Trade-man, *Thou thy sacrifice their wit, their sweat, their labour, their art, to the Idol. Illis ingenium tuum immolas, illis sudorem tuum libas, illis prudentiam tuam accendis, plus es illis quam sacerdos, quam per te habeant sacerdotem.* He brings under this guilt, all kind of Mechanicks employ'd about building, or adorning Idol-temples &c. or making up, or the adorning the Idols.

2. His second sort are Astrologers, whom Cap. 9. he proves deeply guilty.

3. His third sort are Sorcerers, he Cap. 10. saies these are *affines multimoda Idolatrie.* a

kin to Idolatry, in naming the names of Idols, and making honourable mention of them in their *Orations*, &c. *Polanus* on 2 *Hol.* also toucheth this as not favouring enough of Christianity. *Tertullian* saith, *Hinc prima diabolus fides edificatur ab initiis eruditionis.*

34. 4. A fourth sort he instanceth in, are those that keep Holydayes dedicated to idolatrous service, where he complains of the Christians in his time that kept *Saturnalia*, *Januari.* as *Brum.* as *Matronales*, the Pagan Holydayes, (instead of *Saturnalia*, is our Christmas at the very same time of the year) here he cries out, *O melior fides Nationum in suam sectam!* The Heathens (saith he) will not keep our Sabbath-day, nor our Pentecost, but we must keep their Festivals. How much more true to their Religion are they, than we to ours?

In the next place he brings them under the guilt of *Symbolizing with Idolaters*, who adorned their gates, and posts, and houses, after the Pagan manner at Festivals, (as we do at Christmas) with *Laurel*, *Ivy*, &c. One would think this were an innocent usage, yet how vehemently doth that good man inveigh against it? *Accendat igitur quotidie lucernas quibus lux nulla est, edificant postibus lauros postea arsuras quibus ignes immarent, & testimonia tenebrarum & auspicia poenarum. Tu, lumen es mundi, & arbor viceris semper. Si templum renuncia ti ne facias templum januam tuam. Minus dixi, si lepimaribus renunxisti, ne indueris faciem domi tue, novi lupanari.*

We need proceed no further, what would this

this good man have said to our *Candlemas services*, to our *Christmas Eves and Eaves*, &c. to an hundred things of higher consequence than these are. Nor do we find this Primitive zeal against *appearances of Idolatry*, in single persons only, but also in Councils, *v. Concil. Antistod. can. 1. Concil. Tolet. 4 can. 10.* with divers other *Canons* made against the *Calends of January*, (which with us is turned to *New-years-day*) *Concil. Tolet.* would not suffer *Alleluiah* to be sang that day, because it was a *Pagan Holyday*. Other Councils for the same reason forbid *Green boughs*, and *Laurels* in adorning houses. *Sr. Austin* forbid Christians to Fast on the *Lords day*, because *Manichees* did so, *Ep. 86. Gul. I. de leg.* *Parisensis* saith, the Church would not allow Fasting on *Fridays*, because the *Turks* use it. In short, *Aquinas, Suarez, Bellarmine, Parisensis*, are all zealous for avoiding all usages of *Idolaters*, which were not necessary. *Augustine de verbis domine, Ser. 6.* calls to Christians to leave *all the rites, all the solemnities of the Pagans*, and thinks this the best way to convert them. And why should such care be used as to Heathens, but because their services were *Idolatrous*, they *Idolaters*? We are at losse to know wherein they were greater *Idolaters* than the *Papists*. *Parisensis* saith right, none of the learned of them were ever so mad as to worship a piece of wood, yet the *Papists* worship a piece of Bread. The *Rabbies* of the Heathen were doubtlesse (as we said before) of *P'ate's* mind, *that God was* (they knew not well what) *the soul of the world*; or of the same mind that *Trismegistus*,

Trismegistus, one of their great Philosophers was, that there were certain Spirits which they called Gods, which came and took possession of those Statues when they had made them; and they only made their Statues for thrones (as it were) for their Gods, and supposed representations, or some things to put them in mind of God.

VIII. Now considering this we hope (how uncharitably soever the Bishop of Exeter judgeth of us in our abstaining from the use of the *Common-Prayer-book*, ordinarily sold) God will judge otherwise, and so will the generality of sober Christians. Let his Lordship speak out, *Is the Church of Rome Idolatrous, yea or no? Is her worship so in the whole complex, yea or not?* If he saies no, he flies in the face of all Protestant Writers; If he sayes it is, we proceed further with him. *Is that mode or method of worship prescribed in the books of Common-Prayer, ordinarily to be sold, (as far to the far greater part) the same, which was formerly used, and is to this day used (though in another Language) by those Idolaters?* If he sayes no, let any one diligently compare the *Collects*, *Letany*, &c. with the four books beforementioned, and judge whether he speaks truth or no: If he lies it is, we ask him again, *Is that Service-book necessary to the worship of God, either by a Divine Law, or by any necessity of nature?* If he saith that it is, he will need none to confute him: If he saith it is not, only as commanded by the Church, or by the Law of the Land, we desire to know of him, whether the use of such things as are not necessary, ought to be retained,

when they have been once abused to Idolatry? If it were clear to us, that the Laws of the Land did command the use of the *Service-Book* (ordinarily sold) under a penalty, we should take our selves bound with patience to suffer the penalty, but (considering the premises) we could never do the thing. But that doth not yet appear to us, how soon it may, we know not, *The will of the Lord be done.* Only because our adversaries have such a delight to whisper us into suspicions of *disaffection*, and *disloyalty*, and *morosenesse*, *pervernesse*, *peevishnesse*, *faction*; Let us from the premises argue with them a little for our selves.

IX. Can you think it lawful to use *modes of worship* (abused to Idolatrous services) when God would not allow his antient people a civil usage, which was peculiar to the idolatrous Nations? was it unlawful for them, because the *Ægyptian Priests wore Garments mixed of linnen and wollen*, to put any such on their backs? And is it lawful for us to put on *Vestments* (only to be used in the Worship of God, which are confessed to have been after the manner both of the *Pagan*, & the *Romish Idolaters*? Might not they suffer their Cattle to gender with divers kinds, nor sow their grounds with divers sorts of seed, because the Heathen did it? and may we in our worship of God serve him with divers sorts of *Ceremonies*, and *modes*, and *methods of worship*, some borrowed from *Pagans*, some *Papists*? (as Bishop *Andrews* confesseth and proves) though some others of a more innocent extract mingled with them? Might not the

See Bishop
Andrews
on Cere-
monies. p. 52.

they round their Beards, because the *Arabians* did so (who were Idolatrous) nor make prints and marks in their flesh? because the Heathens did so; And may we, in the worship of God, use those very postures, figures, forms, actions, which Gods Word no where requires, nor are practised in any other Church, but in a *Synagogue of Idolaters*? Would not God suffer his people to call him *Baali*, (though the name be of a honest and proper signification, and such a name as himself sometimes called himself by) when once it was abused to Idolatry, but must the people after that call him *Isbi* nor *Baali*? And can we speak unto God in prayer, in the same forms of words, phrases, &c. which Idolaters have prophaned, and judge our selves innocent? Might not the Jews go up by steps to Gods Altar, because the Heathen did so? Nor make God on Altar of Stone, but of Earth, because the Idolatrous Heathen went up by steps to the Altars of their Gods, and made their Idols pompous Altars. And may we do these things while they are done by Idolatrous Papists? Was it a guilt in *Ahaz*, that he would have an Altar like that of *Damascus*; and shall it be no guilt to us, that we must have a mode of worship, as near that of an Idolatrous Synagogue, as may be? Were the Jews commanded not so much as to enquire how the Idolatrous Heathens worshipped their Gods: or to say, we will go and do likewise. Nay were they strictly forbidden to do it, and as to the Worship of God, commanded to keep strictly to the command of God, not adding thereto, nor diminishing therefrom;

herefrom; and shall it be our practice to say, we will go and do just what the *Papists* do, come as near to them as we can? such workings as these we find in our hearts.

X. When we hear some telling of us, these were *Ceremonial* and *Judicial* Laws, not obliging us *Christians*. Others, That it is true, we ought not to chuse these things, but being commanded, we ought to do and use them. And others again, That although the *Papish* Idolaters, do or did use these forms and rites, yet these things were not *Idolatrous*, nor were the *Papists* the first that used them, for they were used by the pure Church (they know not when nor where) And others, That we must not reject all words, phrases, rites, and actions, which Idolaters have used, spake, or done, and would with these things relieve our selves.

XI. We find our Consciences thus extempore replying, Are then the Laws of God restraining conformity with Idolaters *Ceremonial*? what was there in them typical or carnal? The typical Services, and carnal Ordinances of the *Ceremonial Law*, are abolished; but do these commands relate to them? There were also divers particular *Judicial* Laws which the wisdom of God thought fit for the *Jewish* polity, which in particulari do oblige no other. But doth not the equity of the *Judicial Law* oblige? was not the end of these Laws to bear witness against *Idolatry*, and that Gods people by no communion with Idolaters, by no *apish* imitation of them, should defile themselves, or provoke him, or grow again in love with them? Doth

not God hate Idolatry now as much as then? 2.
 is his jealousie abated? or hath he since part- these
 ed with his glory to graven Images? What Pop
 means the Apostle then 1 Cor. 10. in cautio- ved i
 oning the *Corinthians* to flee from Idolatry, man
 and to take heed of eating of the *Love-se.* from
 in the *Idols Temple*? Are they not *Gospel* drea
 times which God speaks of *Hos. 2. 16.* when ali v
 his people should not call him *Baali* but *Ish* used
 nor remember the names of Idols? and which *Serv*
 he speaks of *Zech. 13. 3.* O

XII. If we would relieve our selves by the
 command of *Magistrates interposing*, besides
 that we can find no such thing, (and pray
 that we never may) Our Consciences tell us, que
 that it after these Laws *Moses* had com- us,
 manded the *Israelites* to make round their
 beards, or to wear garments of linnen or wol- bar
 len, or women to wear mens apparel, &c. H
 command could not have justified the *Israel-* sep
 ites practice. We freely allow *Magistra'es* all are
 just Authority, but not to command people to
 do what the Lord hath forbidden them. tur
 bee

XIII. When we are told, that though *Ido-* the
laters used those Rites, Modes, &c. yet th. the
 Rites and Forms were not *Idolatrous*, and
 we hear they were used by *Christians*, before it i
 there was any *Popish Idolatry* in the world, sa
 and that we must not throw away all things, mi
 and abominate all *Actions, Rites, Ceremonies*, lic
 which *Idolaters* have abused. Our Consci- ju
 ences presently tell us, That there was no I- of
 dolatry in the cutting of a beard, nor in sow- an
 ing ground with mingled seed, nor in an Altar th
 of *beaten stone*, nor in *linsie wolsey*, nor in the In
 name *Baali*, nor in the *Corinthians* meat. w

2. That though some have talked that these Rites and Modes were used before any Poperie was in the World, yet none have proved it, or if they were, yet they are not commanded by God, and might be borrowed from the Pagan-Idolaters, (as Bishop Andrews proves they were) That the name Basil was used lawfully, and yet might not be used, when it had been used in Idolatrous Service.

Our Consciences further say, That things of necessary use, (whether the necessity arose from Nature, or from a divine Law) ought to be retained, though abused to Idolatry. (The question is not about them.) They only tell us, that it is a sin to us to use Modes, Forms, Methods of divine worship, which Idolaters have used, there being no such necessity of them, either from Nature, or any divine Precept; and such Rites, Gestures, Ceremonies, as are not commanded from the Law of Nature, nor from any Divine Laws, but have been used by Idolaters, and distinguished their superstitious worshipings of God, from the worship of the true Churches of Christ.

XIV. In fine. We dread the sin of Idolatry; it is the *principale peccatum Generis humani*, saith Tertullian, we dread any kind of conformity (not necessary) to Idolaters; * We believe the Papists such. And we cannot but judge, that if we should in our worshipping of God conform to their Modes, and Forms, and Rites, we should be more guilty of sin, than those *Mechanicks*, that make Statues, Images, Crucifixes, Agnus Dei for them; (all whom yet Tertullian would have concluded guilty.)

* In any distinctive usages or in modes of worship.

guilty.) And we cannot but admire, that any who pretend to reverence the *Fathers*, to take their *dictates*, should think light of this Argument; what would *Tertullian* have said to this? who would not endure *Bays* and *Idols* at *Christians* gates; and who determineth all *arts, professions, trades which are exercised, in making any Statues, Images, Idols, and anything for their use and service, to be, upon this account, defiled.* We judge not others in this thing, let not them judge us; We shall conclude this with that fore-mentioned passage of *Tertul.* *O melior fides Nationum in seclum suam, quæ nullam solennitatem Christianorum sibi vendicat, non Dominicum diem, non Pentecosten; etiam si nosset nobiscum non communicassent, timerent enim, ne Christiani viderentur.* Nos ne *Ethnici* pronunciamur non veremur. Let the Reader for *Nationum* and *Ethnici*, put in *Pontificorum* and *Pontificii*; and for *Christiani*, *Protestantes*; and see what sense it will make: We are assured, the *Papists* would be more true to their Religion, than to borrow from us, *Rites, Vestments, Modes, or Forms of worship*, or any thing of that nature. But enough is said upon this Theame.

Suppl. 3.

We remember, that in the plea for ourselves, as to our forbearance of using the *Common-Prayer-Book*, we urged the scandal, which we are assured, that our using of it would give to tender conscientious *Christians*. We are not ignorant how much this plea is derided by some, and therefore shall take a little further liberty here to make it good.

1. We cannot without some trembling weigh those many *Scriptures*, by which God hath

which secured both the *lives* and *souls* of our Brethren from our injuries. Upon this account it was that the *Israelites* were not to build an house without battlements, *Deut. 22.* nor to leave a pit uncovered, *Exod. 21. 33.* nor to put a *stumbling stone* before the blind, *Lev. 19. 14.* And as in reason the soul is more precious than the body, so the wise God hath proportionably forbidden us to do any thing, in our own nature indifferent, by which the Souls of our Brethren may be endangered by sinning against God. This is the main business of a Christian; of more value far, than the asserting of his own liberty. *Rom. 14. 13.* He must judge this rather, that no man lay a *stumbling block*, or offence before his brother, no man must seek his own, but the good of others, *1 Cor. 10. 24.* We must give no offence, &c. *Ibid!* Our liberty must not be used to the scandal of the weak, *1 Cor. 8. 9.* If our brother be offended or grieved with our meat, we do not walk charitably, we must not destroy him with our meat, for whom Christ dyed, *Rom. 14. 15.* we must not for our meat destroy the work of God, *vers. 20.* It is a good thing, neither to eat flesh, nor to do any thing at which our brother should stumble, or be offended, or be made weak. St. Paul, *1 Cor. 8. 13.* resolved never to eat flesh while he lived, rather than to offend his weak Brother.

2. We are not ignorant what is said to take off the edge of this Argument; We are told first, That these precepts only concern us, where the command of our Superiour, doth not make the thing necessary. 2. That divers are scandalized, because of our not conforming.

3. That

3. That all our liberty will be taken away, if we hearken to our peoples humours; there being nothing we can wear or do, at which some or other will not take offence.

3. But we would, as to the first thing, gladly know, whether those precepts of the Apostle, be not reducible to the *Moral Law*? And whether the *Magistrate* be not as much obliged not to command things indifferent, where such a Scandal will arise, as the *Inferiour* not to do them? We suppose that our Brethren will not say, that the *Magistrates* command, can justify any Soul in violating the *expresse Law of God*. And as they themselves would not interpret the Law of God thus, *Thou shalt not Steal*, i. e. except thy *Superiour* command thee; Or, *Thou shalt not commit Adultery*, i. e. unless thou beest commanded: So they must pardon us if we cannot so interpret the Law of God in the case of Scandal. We humbly conceive that the *Magistrate* himself is by the Law of God restrained from commanding any thing by which weak Christians may be stumbled, offended, or made weak.

4. The true notion of a scandalous action, (in the sense we are now speaking to it) is, Any action done by us, not being required by the divine Law, by which our brother, whether from the nature and condition of the thing done, or the intention of him that doth it, or both, is made to sin against God: It is true, there are a generation of men whom the doing of our duty will make to blaspheme; but our duty doth not *ex conditione operis*, lay any such stumbling block before them,

This

This is what Aquinas calls *Scandalum Phae-*
seorum, which our Saviour hath taught us
 to condemn. But to make a true Scandal, that
 which we do must be of that nature, as may
 give a cause of stumbling to our brethren; and
 this cannot be otherwise than in our ill use
 of our liberty, as to things of their own nature
 indifferent, but not appearing so unto all. For if
 the thing done by us, appear to our Brethren
 as a thing indifferent, there can be no Scandal.
 It is but a teachey humour in any to be offend-
 ed at us, for any thing which they grant we
 may lawfully do; nor can they by our practice
 see such things be possibly made to sin ex
 additione operis. But where a thing appears
 to us in its own nature indifferent to be done,
 it may not appear so to other Conscientious
 Christians, (which was the case amongst the
 Christians at Rome & Corinth) here we conceive
 our selves obliged to restrain our own li-
 berty out of Charity to our brethrens Souls.
 And as we conceive it our duty in practice to
 do so, so we conceive it the duty of Superi-
 ors to restrain their (supposed) liberty in
 commanding; the reason is, because the li-
 berty of a Magistrate, or a private Christian,
 is of far lesse value, than a soul for which
 Christ dyed.

5. Now our Brethren may be made to sin
 by our practice in such things, many wayes.
 1. when our action causeth them to villifie,
 curse, and condemn us; and so withdraw
 themselves from communion with us. 2. when
 our example draws on them to do the like,
 while their Conscience is not satisfied, which
 is the very case mentioned in 1 Cor. 8. 10.

Tis

'Tis their sin to do it, (not fully perswaded in their own mind) 'tis our sin by our example to entice them to it. Take heed lest by any means that liberty of yours, becomes a stumbling block to them that are weak; for if any man see thee, who hath knowledge, sit at meat in the Idols Temple, shall not the Conscience of him which is weak be emboldened to eat those things which are offered to Idols? This is plainly our case. Supposing that we were fully satisfied, that it were lawful for us to use an imposed Form, and that it were no restraining in us the gifts of the holy Spirit, no prejudice to our intencion of mind, nor to the fervency of our affection, nor to the affections of such as hear us, nor any yielding in that liberty, as to the worshipping of God, with which Christ hath made us free, nor any addition to the rule of worship, which God hath set us in his word and that (notwithstanding it be confessed that these or those Modes, Forms and Methods, have been used by Idolaters) yet we may lawfully enough use them, yet we plainly see that they are so abhorred of many conscientious Christians, that as those who have returned to the use of them, have almost ruined their Ministry, by making themselves the scorn of some, and the grief of others; so should we do the like, some would for it villifie and censure us, and condemn us and separate from communion with us. Now suppose this would be their sin, yet the thing being (suppose) in its own nature indifferent, we have learned out of the Apostle, 1 Cor. 8. v. 12. That when we sin against our brethren and wound their weak Consciences, we sin against

gainst Christ. And far be it from us to gratifie men by *sinning against Christ*.

6. Again, whereas the Bishop of Exeter supposeth, *That our example would do much to bring over our people, to hear, &c.* We do ingeniously professe, that we believe it would prevail with some, who would at the present, *seeing us* (who they think have knowledge) use those *Modes of worship*, (though with some reluctancy) be emboldned in their Consciences, to come and hear (it's no more than the Apostle supposeth, 1 Cor. 3. 10.) but as they in doing of it should sin, so we by setting them an *example*, should directly act against the *Apostle's Precepts*, and lay stumbling blocks before them; and when they have done it, the tempter may triumph over them, and we be found too weak to relieve their Consciences, telling them, *That to follow us they have sinned against their light*, and the rebukes of their own Consciences.

7. Besides, though it be apparent that 1 Cor. 8. those Scriptures which mention the precepts 12. 10. against scandal, take notice of *weak brethren* Rom. 14. only, such for whom Christ dyed, such in whom 20 & v. is some work of God, which we must not destroy. 15. And indeed in reason, these are chiefly to be considered, for the end of the precept is to save the hazard of the soul of our Brethren, by sin; now there are a generation in the world, whose constant course is a course of presumptuous sinning, they *drink*, they *swear*, they *curse*, they *blaspheme*, they *swallow in beastly lusts*, they will not be stopt in a full career for hell, (whose offence we are not so concerned to regard) yet even to the

the worst of men, we conceive our selves so far obliged by the Law of Charity, as not wilfully, by our example to *harden them in sin*, and make them justify themselves. We are fully convinced, that there is nothing of more tendency to confirm the Papists in their way of Worship, (which we believe Idolatrous) than for them to see us keep much the same; nor are we alone in this opinion, *Tertullian* of old, and after him *Augustine*, were both of the same mind; *Tertullian* forbids Christians any of the *Pagan usages*, or coming nigh to any of their Devotions, that if they would not be ashamed of their Superstitions, they might yet be ashamed of the thin Company that attended them. *Augustine* cries out, *Quæritis quomodo vincantur Pagani deserite eorum ritus.* We know how much some Papist-foreigners have triumphed, listening at the doors of some places where they have heard Service read and sung, crying out, this is the same with theirs. And not to insist upon the Papists only, we have many (called Protestants) whom we believe most grievously to sin in their use of our Common-Prayer, (be it never so lawful in it self) they believe, that their very repeating over the words of those prayers) because as they fancy) made by the Church, is devotion enough; they are taught that 'tis no matter for the Vice or Vertue of the person praying, the Prayers are the Prayer of the Church, and are acceptable to God; yea, 'tis no matter whether they be asleep or awake, present or absent, (if they have any just cause) nay more than this, they believe no

Pray

Prayers but these of any value, *but abomination to God*; they are taught so also. The publick worship of God prescribed by those to whom he hath given commission (the Author should have done well to have told us who they are, and to have proved it) is the only true and right publick worship, and all other forms, and methods offered up, instead of that though never so exactly drawn, (and put up with never so much faith and fervency too, he should have said) are strange worship, because not commanded. Now away with all such Atheistical Doctrine! according to which all Prayer before and after Sermons is strange worship; the fervent effectual Prayer of the righteous, which Solomon saith, is Gods delight; and St. James saith, availeth much, is strange worship? Is not this strange Doctrine? Yet verily we find many people of this faith, for which is not a tittle of Scripture, or sound reason; And is it not time that this Brazen Serpent should be Nehushtan? Should we that are Ministers of Christ, do any thing to please men, to countenance such grosse conceits, such odious and abominable opinions in the hearts of people?

Ibid. p. 88

9.

8. Whereas we are told that we offend many others, yea, and those our Superiours too, because we do not do it. We answer, we are not willing to offend any, much less our Superiours; but if we be brought to this strait, That we must either offend God or Men, the choice is not difficult. We do humbly conceive, that by enticing, or by our example encouraging others to sin, or by hardning any in sinful opinions, or course,

we should highly offend God, we are told so by his word; God knows our hearts, it is a grievous Election to us, when we are by the Law of God forc'd to chuse that part in practice, which shall offend our Prince, or any Magistrates, but our souls are dear unto us, and in preserving our own and other souls, we hope our gracious Sovereign will not be offended.

9. However we wonder that our Brethren, who sometimes profess to so high an honour of St. Augustine, do not discharge us upon his credit, for we find him thus speaking:

Aug. de
Verbis
Dom. Ser.
6.

Sed timeo inquires, ne offendam Majorem, time propterea, ne offendas majorem, & non offendes, Deum. Quid enim times ne offendas Majorem? vide ne forsam major sit isto quem times offendere? Majorem certe noli offendere. — Quis est inquit major eo qui me genuit; An ille qui te ipsum creavit? — Ille qui te vidit ut faceret antequam esses, quem fecit, certe major est patre tuo. — And again, Qui enim resisti potestati Dei ordinationi resistit, sed quid si illud jubeat quod non debras facere? — Timendo potestatem ipsos humanarum rerum gradus advertite. Si aliquid jusserit Curator none faciendum est? tamen si contra Proconsul jubeat, at non utique contemnis potestatem sed eligis majori servire, nec hinc debet minor irasci, si major prelatum est. Rursum si aliquid ipse proconsul jubeat, & aliud jubeat Imperator, numquid dubitatur, in illo contemptu illi esse serviendum? Ergo si aliud Imperator, & aliud Deus, quid judicatis? Solve tributum; est mihi in obsequio, Regi! sed non in Idolis.

In idolio prohibet, quis prohibet? Major potestas Da. Veniam. Tu Cancerum, ille Gehennam minatur. We presume our Brethren will grant this; but they will tell us it is not *sinful* to use the *Liturgy*. That is the question, nor do we absolutely assert it; we only say *we so apprehend it*, we have given our reasons. And while we thus judge, we humbly conceive our *forbearance* is our duty. For suppose our Consciences mistaken, yet our Brethren will grant that even an erroneous Conscience, will, and ought to tie our hands, and oblige us *ad non faciendum contra*, (not is this an error in matter of faith; if it be an error) we are not stubborn against conviction, our ears are open; we desire satisfaction; & certainly it is not for nothing that we are content, by such refusal, to put our selves out of hopes of preferment, and into the number of *sheep marked out for the slaughter*, if a *Gracious Sovereign*, and an *Honourable Parliament*, doth not look with a more favourable aspect towards us, than some others do. But the Will of the Lord be done,

— *Hic assumenda est fides nostra, 123. quam Scutum* (saith *Augustine*) *loc. præd.*

10. Again offending is taken in a double sense, we are said to offend others, when we only displease them, and make them angry, 2. When we lay a *stumbling block* before them, & make them *sin*. We acknowledge it our duty to avoid the first, (if it may be) as to our meanest Brethren, much more to our Superiours. But if the case be stated thus, here is a thing required to be done; if you do it not; the *Magistrate* will be offended through anger.

A Discourse of Liturgies;

if you do it, many private Christians will be either *hardned in sin*, or, *tempted to sin* by your example. What have we to do in this case? but to beg of our Superiours to be *merciful to us*; if in this thing we cannot hearken to them, being ready in all lawful things to yield them utmost *active obedience*; and here also a quiet *passive obedience*. And that this is our case is evident to all that will not stop their ears, and shut their eyes.

11. It is true, we do hear some whispering, that by this we lay also a *stumbling block before our Fathers the civil Magistrates*, and *the Bishops*, yea and many of our *Brethren*, who by our not using the said *Modes and Forms of worship*, are ready to judge us *disloyal, disobedient to Authority*, and we tempt them to draw out the *civil sword against us*, &c. Now indeed if we do acknowledge *Magistracy*, and are (as we profess) ready to yield obedience, those who otherwise judge of us, *sin against God*; and those who shall punish us as *disloyal* (we being not so) also *sin against God*; But by this *non conformity*, they tell us, we gave Superiours just so to censure us, and so to deal with us.

12. But to this objection the answer is not difficult, for we suppose that all sober Divines are agreed in this principle, *Si de veritate scandalum sumatur, utilis rasci permittetur scandalum; quam quod veritas relinquitur*; It was an old determination, no man ought to commit any thing against the precepts of God, for fear of making others sin if he doth not commit it. Charity in this case certainly *begins at home*; we must not by *sin* destroy

our own Souls out of Charity, to prevent the destruction of the work of God in the Souls of others. *Proximus ipse sibi.* It is a good thing for us to keep our Souls from sin, and good things scandalize none but evil hearts, (saith Tertullian) Nor must our Brethren be scandalized, because we will not gratify them with the use of our liberty, as well as others, whom they judge inferiour to them in knowledge, wisdom, worldly station, &c. We can appeal to God that our hearts are sincerely troubled, when we hear of any single person in our Parishes scandalized, for our omissions in the Case, provided they be such as are guilty of no prophaneities in their lives, (the offence of open prophane and debauched Drunkards, Swearers, Cursers, Blasphemers, unclean Persons, doth not so much trouble us) and we dare not say but that there are some such, (though they be not the fortieth part of those that are zealous against us in this case, but what shall we, what can we do in the case for these good and sober Brethren?

13. Whiles we judge the thing in it self not lawful; we cannot do it let who will be offended, and that will be granted by all, and we have found some of our Brethren, who wish we would do it, yet so ingenious, as to beseech us, not for their sakes to wound our Consciences. But suppose we did think it in it self and in all circumstances indifferent, that we might, or might not do it, we profess we should still be at a loss as the case stands, for these of our Brethren (whom we love and honour) how to gratify them. We

(suppose

A Discourse of Liturgies,

(suppose it) think the thing indifferent, it may be two, or three, or ten of our Brethren think it so too, and for *Uniformity* desire we would do it, possibly twenty, thirty, forty others of our people, whom we see walking close with God; they think it unlawful, and with tears beseech us not to do it. They are not *humorously* offended, but they tell us, why they think it unlawful, *They cannot bring their hearts up to be equally affected with a read prayer, as with one spoken from the immediate dictates of the heart; they cannot think it lawful for us to use Modes of worship formerly used in an Idolatrous service; They cannot judge it lawful for the Magistrate to command any part (in a thing indifferent, in the Worship of God) which manifestly is scandalous to any considerable number of sober Christians; They think the Law of God concerning scandalizing the weak, concerns Magistrates, as well as others; and that it is of the same nature with any other Moral Law, not to be superceded by any humane power. What shall we do in this case? Doubtless in all reason if it appear to us but indifferent, we are bound to abstain by vertue of the command of God. And our Brethren, who would have us do the thing, (if they acknowledge the thing indifferent) must yield to their weaker Brethren, who are tied up from yielding to them, because they think the thing unlawful*

Rom. 14.
21.

14. The sum is this, God hath commanded us (in things as to their own nature, indifferent relating to his Worship) to do nothing by which our Brother may be grieved, *stumb-*

led.

For Forms of Prayer in Churches, &c. 2

led, or made weak. The matter for the omission of which the Bishop of Exeter so severely censureth us, is a thing in its own nature (at best) but *indifferent*; we plainly see, that should we hearken to our *Diocesan*, divers for whom (our Consciences tells us) Christ died, would be *stumbled, offended, and made weak*. We conceive, That the *Law of scandal* concerns the *Magistrate*, as well as the *Subject*; and therefore supposing a command in that case (which yet we see not) we humbly conceive our selves obliged not to disobey the Commands of the great God of Heaven and Earth. *Aquinas* saith, that *Propter scandalum etiam bona spiritualia, sunt pro tempore, occultanda vel differenda*. And *Hierom* of old determined, *Dimittendum propter scandalum omne quod potest pratermitti salva triplici Veritate Vitæ, Justitiæ Doctrinæ*.

15. We conclude, that we judge our Brethren very uneven in their censuring of us for *disobedience to Laws*, in this case of the *Common-Prayer*, when they do the same thing themselves, for which they so charge us, singing *Antihemes* and *Songs*, &c. And using *Rites* and *Forms of Prayer* in *Cathedrals*, expressly contrary to the Statute, 1 *Eliz.* 2. And whiles the present *Vice-chan.* of *Cambridge*, without any Law of England, or Statute of the *University*, or Canon, or any colour of Law, and expressly contrary to his Majesty's Declaration, and contrary to all Conscience and Reason, could dispence with his Conscience, in usurping an arbitrary power, to the open prejudice of so many of his Majesty's Subjects, in their Children to stop
fifty

fifty Commencers from commencing, because at 24. hours warning they could not find in their Consciences to subscribe to the *Lawfulness* of the *Common-Prayer*, and the book of *Consecration*, and to the 39. *Articles*, which none can with a good Conscience subscribe, but he who hath distinctly read over the Book of *Common-Prayer*, and the Book of *Consecration*, who hath distinctly read over both the *Books of Homilies*, and is well studied in the point of *Ceremonies*, (how else shall he own Art. 34.) and in the controversie of *Church-Government*, V. Art. 36. Yea and indeed in the whole Body of *Divinity*: Which none can presume of Boyes of 18. and 19. years of age, nay how many *Bachelors* and *Doctors in Divinity* never read them?) yet all these must the *Questionists* subscribe, and be forced to do it by the arbitrary power of the *Vice-Chancellor*, expressly contrary to his *Majesties Declaration*, (what Authority he hath since procured as to the future, and by what acts we know not, but we are sure, when he did this, he had no such,) Yet Godly Ministers that dare not read the *Liturgy*, must be by these men *whispered*, as the only men that are disobedient to the *Law*; and upon that account giving *just scandal* to *Magistrates*, and opposing their *Authority*. But there is a God that judgeth the Earth, to whose decision we humbly leave this matter in question, singing the 43. *Psalm*.

FINIS.

the
in
ul-
of
ch
e,
the
of
ver
di-
all
e of
in-
ich
19.
and
all
ing
the
Me-
ath
hat
he
mist-
e by
that
that
es,
is a
sion
on,